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METHODIST REVIEW.

JULY, 1899.

ART. I.—THE CATHOLICITY OF AMERICAN METHODISM.

CATHOLICITY, which has been the most notable characteristic of Methodism in its relation to the Churches of the Reformation, is but the impress of Wesley, its catholic-minded founder. Emerson says the difference between great men and others is that there are more of them; they are many men rolled into one. A man may be a microcosm, but a great man is a macrocosm. Thus, Dean Stanley claimed Wesley as being in some sense the father of modern Broad Churchism, because of his many-sidedness and real greatness.

His original inclination was toward mysticism, so that the accomplished fellow of Lincoln College proposed a solitary life amid the Yorkshire hills where he could the better cultivate a dreamy philosophy. But a wise friend tells him that "the Bible knows nothing of a solitary religion." He then magnifies the means of grace into saving ordinances, becoming a ritualist of the ritualists, mixing water with the wine of the eucharist, of which he partook weekly, fasting on two days of the week, and refusing to admit to the Lord's Supper any person baptized by a minister not episcopally ordained. Yet, later, he becomes a very ascetic, living on bread and water, even going barefooted in Georgia to encourage those unable to wear shoes, sleeping on the ground, and otherwise mortifying the flesh. By turns he was a missionary, a visitor of prisons and of the poor, an evangelist, and an open-air preacher, willing to give all his goods to feed the poor and his very body to be burned. As the Moravian bishop, Gambold, who was a member of the Holy

Club with him at Oxford, said of Wesley, "He used many arts to be religious, but none to seem so; with a soul always upon the stretch and a most transparent sincerity he addicted himself to every good word and work." This was the man who was to be broadened by contact with men in his more than two hundred and fifty thousand miles of travel, in the two hundred publications which he wrote or compiled, freely using the works of good men of whatever shade of religious opinion, and in the forty thousand sermons which he preached during his long and eventful ministry. He was ready to hear the opinions of the wisest, whatever their belief, and to sit at the feet of the saintliest, in whatever quarter of the globe. He himself says:

> The thing which I was greatly afraid of, all this time, and which I resolved to use every possible means of preventing, was a narrowness of spirit, . . . that miserable bigotry which makes many so unready to believe that there is any work of God but among themselves. I thought it might be a help against this frequently to read to all who were willing to hear the accounts I received from time to time of the work which God is carrying on in the earth, both in our and other countries, not among ourselves alone, but among those of various opinions and denominations. For all this I allotted one evening in every month, and I find no cause to repent of my labor.

Michael Angelo rejoiced that he lived in the same time as Raphael; so Wesley rejoiced to find himself the contemporary of holy men everywhere and of whatever name. He was wise enough to see, what Harnack was later to declare, that "history presents no example of a despotism without the foundation of a common form of worship." And with Irenæus he also believed that "the difference of the usages establishes the harmony of the faith."

This man "sent from God, whose name was John," while owing much to both heredity and environment, was the creature of neither. Some men cannot stand alone unless wedged in a crowd, but Wesley not only had such deep convictions as enabled him to stand alone, but he helped to create the very crowd which was to perpetuate his teachings and his influence. Great men can only act permanently by forming great nations or organizations, and the real greatness of the man appears in the persistence of his teachings for many generations.

Wesley was notable for his genuine intellectual hospitality. It was not that all views were alike to him, but that he saw amid many points of difference certain vital points of agreement—the essentials—and his system was built around these. His favorite benediction reflected his character. It was that with which Paul closed his letter to the Ephesians, describing the Church in Christ Jesus: "Grace be with all them that love our Lord Jesus Christ in sincerity." Though an Arminian he admitted Calvinists into his societies, whose one condition of membership was a real desire to save one's soul. Writing to the churchman Venn, Wesley said, "I desire to have a league offensive and defensive with every soldier of Christ." And on another occasion he wrote of the Methodists: "They ask only, 'Is thy heart herein as my heart? If it be, give me thine hand.' Is there any other society in Great Britain or Ireland that is so remote from bigotry, that is so truly of a catholic spirit?" This was to be true of the United Societies while in the Established Church, and when the inevitable separation took place both in England and America. The Methodist Episcopal Church was, with its Twenty-five Articles, not simply a comprehensive Church, it was a confessional Church. While its Articles of Religion have been pronounced by Canon F. J. Holland to the writer as being the very cream of the English Church creed, nonconformists, as well, now approve them, as is seen by the recent adoption of what is called "The New Evangelical Catechism," an expression of the points of agreement of the Evangelical Free Churches of England and Wales. It will be interesting to trace in American Methodism the development of this spirit of catholicity which marks universal Methodism.

The dawn of the eighteenth century witnessed the birth of two men, one in England and the other in America, whose influence was to extend into the twentieth century and, doubtless, to the end of time. These were John Wesley and Jonathan Edwards, who were born in 1703, and less than four months apart. Widely as they differed doctrinally, they had much in common, even as thinkers and preachers. Each traced his ancestral line to clergymen of the Church of England, and each was indebted to gifted ancestors in both the paternal and

maternal lines. Both were children of the manse, their fathers being preachers, the one a graduate of Oxford and the other of Harvard. While the father of each was a man of culture, it was from his mother that each of the gifted sons chiefly derived his intellectual inheritance. Esther Stoddard Edwards, in her remarkable judgment and prudence, her extensive information, her thorough knowledge of the Scriptures and of theology, her singular conscientiousness and piety, as well as in her intellectual independence, strongly resembled the immortal Susanna Wesley. Both were mothers of large families. Jonathan Edwards was the fifth of eleven children, while Susanna Wesley was to be the conscientious mother of nineteen children, of whom John was the seventh. But she herself was the twenty-fourth child of her mother and the twenty-fifth of her father. Mrs. Wesley's grandfather, John White, an Oxford graduate, was in 1640 an active member of Parliament and joined in all the proceedings for the overthrow of the Established Church. He was chairman of the Committee for Religion, and was also a member of the Westminster Assembly of divines which, after being in session for over five years, gave the world its famous Confession and Shorter Catechism. Despite her nonconformist blood Mrs. Wesley was to become an ardent and faithful child of the Established Church. She was as conscientious in this respect as her ancestors had been conscientious in their opposition to the Established Church.

While John Wesley was a student at Christ Church, Oxford, Jonathan Edwards was finishing his course at Yale. In 1726, when John Wesley was elected Fellow of Lincoln College, and eight months later was chosen Greek lecturer there, Jonathan Edwards was ending his tutorship at Yale. While John Wesley was assisting his father at Epworth Jonathan Edwards was assistant to his grandfather, Solomon Stoddard, at Northampton, Mass. Wesley went in 1735 as a missionary to the North American Indians, while Edwards was to spend the last seven years of his life in like missionary work. In 1740 Whitefield, a bosom friend of Wesley, on one of his great evangelistic tours was a guest in Edwards's home in Northampton, and became his bosom friend, sharing his Cal-

vinistic views, which were ultimately to give birth to Calvinistic Methodism, of which Selina, Countess of Huntingdon, was to become so liberal a patroness. In fact, while Whitefield was associated with Edwards in revival work in America Wesley preached at Bristol his famous sermon on "Free Grace," to which Whitefield took exception. Charles Wesley wrote a hymn on "Universal Redemption," which was published with the sermon and, as usual, summed up the doctrine of the sermon:

> A power to choose, a will to' obey,
> Freely his grace restores;
> We all may find the living way,
> And call the Saviour ours.
>
> . . . .
>
> Thou canst not mock the sons of men;
> Invite us to draw nigh,
> Offer thy grace to all, and then
> Thy grace to most deny!

Whitefield replied to this sermon, and went so far as to make a personal attack on Wesley's character, for which the next year he humbly begged his pardon. When Wesley's friends urged him to reply to Whitefield's pamphlet he answered, "You may read Whitefield against Wesley, but you shall never read Wesley against Whitefield." The two stout-hearted Englishmen were to differ, and to agree to differ, from that hour. Doubtless Whitefield's bent toward Calvinism was the more strongly marked after his intimate friendship had been formed with Edwards.

In 1742 Edwards published his great work entitled *Thoughts on the Revival of Religion in New England*, 1740, which Wesley republished in 1745, rejoicing to give wider publicity to the work of grace which had attended the joint labors of Edwards and Whitefield. In 1744, while Edwards was beginning to experience some of the ill effects of the reaction following the great revival, Wesley held his first Conference in London, where his doctrinal platform was formulated, resulting in the separation of Whitefield and his followers. In 1750, when Edwards was dismissed from his pastorate at Northampton, he warned his people against Arminianism, which had already extended through the preaching of Wesley

and his helpers into Wales and Ireland and was soon to be preached in Scotland, although it was to find little success in the land of the Covenanters. Edwards was writing his immortal works on *The Freedom of the Will* and *Original Sin* during his exile at Stockbridge, while Wesley was busy preaching to thousands, publishing the best books he could write or compile, and holding Conferences now composed of scores of preachers or helpers, who were preaching to thousands of members organized into the United Societies. In 1757 Edwards was called from the forest to succeed his son-in-law, Rev. Aaron Burr, as President of Princeton, which Whitefield's evangelistic labors had helped to found. He hesitated about accepting a post of such responsibility and frankly wrote the trustees concerning some of his constitutional peculiarities which unfitted him for such responsible work, saying, "A low tide of spirits often occasioning a kind of childish weakness and contemptibleness of speech and behavior, with a disagreeable dullness, much unfit me for conversation, but more especially for the government of a college." Here he died the following year, when fifty-four years of age. Wesley was to survive him for more than thirty years, not being called home until 1791, at the ripe age of eighty-seven. Thus, as in the case of Napoleon and Wellington—who were both born in the same year, 1769, and whose names were, like those of Wesley and Edwards, to make illustrious the century of their birth—the Englishman survived his contemporary for a full generation, and was laid to rest amid the tears of a grateful nation. Robert Hall said of Edwards, "I regard him as the greatest of the sons of men." Chalmers, who was also his disciple, said, "I have long esteemed him as the greatest of theologians, combining in a degree that is quite unexampled the profoundly intellectual with the devotedly spiritual and sacred, and realizing in his own person a most rare yet most beautiful harmony between the simplicity of the Christian pastor on one hand, and, on the other, all the strength and prowess of a giant in philosophy." Of Wesley, Robert Southey said, "I consider him as the most influential mind of the last century—the man who will have produced the greatest effects centuries, or perhaps millenniums, hence, if the present race of men should continue so long." Not only

does Isaac Taylor hold that our modern religious history has its starting point in the religious movement inaugurated by Wesley, but Abel Stevens, the greatest historian of Methodism, says of the founder of this movement, "His public life . . . stands out, in the history of the world, unquestionably pre-eminent in religious labors above that of any other man since the apostolic age."

Both of these great religious leaders encountered great laxity of morals in their native countries, and contended against formalism and lukewarmness in the Church. Each thought profoundly upon their nature of sin, and did much to show the nature, as well as the necessity, of conversion. Each kept a journal that shows the workings of his inmost soul, and tells of how his heart was "strangely warmed" at conversion. Edwards was speculative, almost a mystic at times; Wesley, although philosophical, was practical and constructive. Each was combative in his way, the John-like Edwards wanting to call down fire from heaven, while the Paul-like Wesley reasoned of righteousness and judgment to come in his assaults upon sin. Edwards's favorite words were "sweetness" and "light," and some of his most notable sermons were on Christian love as manifested in the heart and life, reminding one of the saintly Wesley himself. Despite Edwards's view that Christ died only for the elect, while Wesley held that Christ died for all men, still Edwards's sermons abounded in appeal and pathetic exhortations, as if the will had the power of choosing between the motives of self or God, and his name will always be mentioned with Wesley's as one of the great revivalists of his century. Wesley could not think that the will had no self-determining power or that God was immanent and efficient will, so that every act or exercise of the human will in overcoming sin was nothing less than the power of God. He could not make divine sovereignty so great as to leave man to a blind and cruel fate, his will having no real power of choice. In short, Wesley's theology was such as could be preached, and that, too, with no mental reservations; and hence it was bound to succeed. The history of religious thought in New England is the projection of the shadow of Jonathan Edwards and of his disciples, like Bellamy and Hopkins; and even the transcen-

dentalism of a later day there has its roots in his teachings about revelation, which gave to the reason an essentially religious function. The Arminianism which he feared was to be finally welcomed to New England as the very salvation of orthodoxy itself, and the lineal descendants of the disciples of Edwards were to rejoice in the Gospel as Wesley preached it to mankind for fifty years.

In one important particular, aside from their theological views, the two great men were unlike. Edwards had an ideal home, a gifted and saintly wife, and was blessed with children that were to perpetuate both his talent and his name. His second son was pronounced by Dr. Emmons a greater reasoner than his father, although not of such original gifts. One grandson, Timothy Dwight, was to be one of Yale's greatest presidents and the grandfather of another who still holds that post of honor, and was to perpetuate his name in a line of gifted men and able scholars. Another grandson was to become Vice President of the United States, although, alas! as fascinating in evil as his gifted ancestors had been in good; and, dying as he lived, Aaron Burr, the slayer of Hamilton, asked to be buried at the foot of the graves of Jonathan Edwards and President Aaron Burr, as he was not worthy to be buried by their side. Childless Wesley was to leave none bearing his name, but his spiritual sons were to be numbered by the million; and there were to be among them such theologians as Watson and Whedon and Bledsoe and Pope; such preachers as Newton and Bunting and Punshon and Fisk and Olin and Simpson and Pierce and Marvin; such writers as Stevens and Bond and Summers and Curry, not to mention that legion of gifted sons and daughters who still live to bless the Church with voice and pen. Nor are his spiritual children confined to those who speak our Anglo-American tongue. But Germany has given her scholarly Nast, Scandinavia her Hedstrom, while Italy, Bulgaria, India, China, Japan, Korea, Australia, the South Sea Islands, Mexico, South America, and Africa have given numerous preachers who have the tongue of flame because they have the heart of fire. In fact, the sons of Wesley are heard speaking in more tongues to-day than were ever spoken in the whole Roman empire in the time of

its widest extent, and American Methodists alone, at the end of a century and a half, outnumber the entire census of Christianity at the end of the first three centuries.

It was more than two and a half centuries after the discovery of America when Methodism began its phenomenal career in the New World. It is true that the Wesleys were here a little earlier, but they were then ritualists, rather than Methodists. Whitefield, too, was here earlier during his seven eventful visits, but his labors as an evangelist left no organized churches or societies. Cooperating largely with those of the Calvinistic faith, his work was characteristic of the abundant life of Methodism which blesses other Churches as bountifully as it does its own and is to be regarded as simply one of the permanent results of that great religious movement which is larger than any Church, just as Lutheranism is larger than the Lutheran Church. It is this spirit of catholicity, impressed on it from the beginning, which is the secret of its power. In the archives of the Society for the Propagation of the Gospel in Foreign Parts, together with letters from the Wesleys, is one from the Rev. Timothy Cutler, who resigned the presidency of Yale to enter on missionary work in Boston, in which letter, under date of July, 1750, he speaks of the building of a Methodist chapel in that city, which represented a form of religion that he predicted would not soon die. In view of the subsequent history of that form of religion the writer of the letter can certainly rank as at least a minor prophet. Whether the origin of the Methodist chapel in Boston was due to certain Methodist soldiers and sailors then impressed into the army and navy of Great Britain, and whether its brief history was connected largely with the British occupation of Boston, is not definitely known. From Sam's Creek meeting house in the backwoods of Maryland, built near the home of Robert Strawbridge, where his neighbors might worship God under his faithful ministry, there went forth not less than four or five preachers of the Gospel. Better known, because in the metropolis, is the old John Street Church in New York city, whose centenary was so widely celebrated in 1866. At the time Methodism began its work the Congregational, the Episcopal, and the Dutch Reformed Churches had been laboring

in this country for more than a hundred years. Each, in fact, was the established Church in its special locality—the Episcopal Church in Virginia, from 1607; the Congregational Church in New England, from 1620; and the Dutch Reformed Church in New York, from 1628. The Baptists, Presbyterians, and Lutherans had been at work in America since before the birth of Wesley. None of these Churches are seen at their best, as religion was at the same discount on this side the Atlantic as in Europe until the Wesleyan revival in 1739. Much of this was due to the absence of the spirit of catholicity in all the Churches. For a long time no one was willing to sell land in Boston on which to build an Episcopal church. In Connecticut Episcopalians were imprisoned and their property taxed for the support of the Congregational Church, the "standing order" or Established Church of the colony. Dean Stanley found in the archives at Hartford a petition from the Episcopal clergy of Connecticut to the governor to use his influence in inducing the Congregational clergy to admit them to the Lord's Supper. The one was called "the Christian Church," and the other just "the Episcopals," a term so used when any wished to escape paying taxes to the Established Church. In Virginia the Episcopalians were equally intolerant, the governor issuing a proclamation in 1746 forbidding under the severest penalties "the meeting of Moravians, New Lights, or Methodists." The severe treatment of the Baptists in Virginia, when as many as thirty ministers of that faith were imprisoned, led to Patrick Henry's espousal of their cause and to Thomas Jefferson's famous statute for religious freedom. Presbyterians were fined for not attending the services of the Episcopal Church in Virginia, and were permitted only as late as 1745 to settle in remote parts of the country where they would not interfere with the Episcopal, or Established, Church. And this, too, when the indolence of the fox-hunting clergy of that Church was so notable in Virginia that it became necessary to enact a law requiring the clergy to preach every Sabbath and to administer the Lord's Supper twice a year. At that time drunkenness was so common at funerals in Massachusetts that the General Court in 1742 had to pass a law forbidding the use of wine and rum on funeral occasions.

It is not strange, therefore, that infidelity prevailed and that the common type of religious experience was somber and gloomy. It was a common remark in New England, "O if I only knew that I had a spark of grace I should be so happy." Under Whitefield's ministry not less than twenty preachers in the vicinity of Boston were converted, and he did much to revive the dying faith of the Church and to lead believers to expect Pentecosts of power and abundant spiritual harvests. But the very excesses of some who labored in the revivals he did so much to promote led to violent opposition to him, and raised serious questions as to whether his work would abide. Doubtless Whitefield became too censorious in his criticisms of the Church, which arrayed against him one half of the Congregational ministers of Massachusetts—some of whom had been publicly announced as unconverted—and the faculties of Harvard and Yale, who smarted under Whitefield's criticisms of those institutions. So low was the religious life of the country toward the close of the last century that the students at Yale actually proposed to the faculty, as a topic of discussion, "Is the Bible the word of God?" President Timothy Dwight promptly consented to the discussion, and so ably presented to his hearers the proofs of the genuineness, authenticity, and inspiration of the Scriptures as to root out infidelity in Yale College.

Statesmen, as well as educators and clergymen, were impressed with the grave conditions confronting the American people at the close of the Revolution, which cost fully eighty thousand American lives, or one in every forty inhabitants, besides the enormous expense of $170,000,000. During that war the American Congress directed the Committee on Commerce to import twenty thousand English Bibles from Holland, Scotland, and elsewhere; and in 1781 we find Congress recommending the first edition of the English Bible ever printed in America. But the printed page could not take the place of the spoken word, and the religious indifference of the colonists made them selfish and reckless as regards both public and private obligations. Washington questioned whether the independence of the colonies had been worth fighting for, and if they would prove capable of self-government. Thomas Jefferson wrote:

"I tremble for my country when I think that God is just; that his justice cannot sleep forever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situations is among possible events; that it may become probable by supernatural interference. The Almighty has no attribute which can take sides with us in such a contest." In the helplessness of the Constitutional Convention Benjamin Franklin called the attention of that body—struggling in vain to form some bond of union—to the fact that they were daily proceeding without asking the divine guidance, and moved that hereafter the sessions be opened with prayer. Our country was feeling the throes of a coming revolution such as was soon to convulse France and to threaten all of Europe. Statesmen not accustomed to prayer turned to the Churches, which now universally enjoyed religious liberty and which began to forget their differences in view of the common peril. The first two bishops of newly organized American Methodism called on Washington, immediately after his inauguration as President, to receive from him assurance of his comfort in their prayers—the prayers of a religious body destined to grow to such numbers in seventy-five years that another great President, in another time of national peril, in 1864, said: "It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church, bless all the Churches—and blessed be God, who in this, our great trial, giveth us the Churches!"

Despite the fact that all save three of the preachers sent by Mr. Wesley from England to America deemed it best to return home at the breaking out of the Revolution, enough remained of native American preachers in cooperation with Asbury and Whatcoat to continue the good work begun by Methodism only about a decade before the war. So prudent and faithful were they in their labors that by the close of the Revolution they had won the good will of the people and had doubled the number of preachers, while the number of communicants had increased two and a half fold. Methodism had taken root deepest in Delaware, Maryland, Virginia, and North Carolina, which furnished twelve out of the fourteen thousand commu-

nicants when the Christmas Conference was held in 1784. It must be remembered, however, that the most populous of all the colonies at the beginning of the War of Independence was Virginia, which had a population of 360,000. Massachusetts came next with 280,000, and Pennsylvania followed with 275,000. None of the others had as much as 200,000, save North Carolina, while even Connecticut had 20,000 more than New York, which had only 175,000, or 15,000 more than Maryland. There were more Methodists at the close of the Revolution in the little State of Delaware, with only three counties, than in New York, New Jersey, or Pennsylvania. In fact, there were only some sixty members in New York city, and one hundred and nineteen in Philadelphia, while Baltimore numbered over nine hundred. Methodism left an impress upon these central colonies which was to abide to the end of time, and from them Jesse Lee and his fellow-apostles were to go forth as heralds of God's love and man's freedom to the New England of Jonathan Edwards, which was fast drifting from the influence of what was called the Orthodox or Congregational Church. The oldest Puritan Church of America, established at Plymouth in 1620, was, with the opening of the century, to declare itself by a large majority in favor of Unitarianism. Soon only one Congregational Church in Boston remained true to the old Puritan faith, the reaction against which had become so strong that the Andover Theological Seminary, which was established to teach it, could not obtain an independent charter, but was attached to Phillips Academy.

Whitefield died in 1770, while on his seventh tour of "Gospel ranging" in this country, with fifty thousand souls converted during his labors in America, and his bones are with us unto this day, appropriately resting beneath a Presbyterian pulpit in Newburyport, Mass. Within twenty years "another Whitefield," as the people called him—Jesse Lee, a native American and a Virginian—had begun his apostolic mission in New England. Among his hearers was Dr. Jonathan Edwards, the son of Whitefield's great friend, and Dr. Timothy Dwight, his distinguished grandson. Both doubted the expediency of his mission, for Arminianism was still at a discount among Calvinists, who believed that it tended to Pelagianism.

That such was the case with some was doubtless true, just as many Calvinists became Antinomians. Either of these extremes tends to looseness of life, just as there were those who abused Paul's comforting doctrine of justification by faith, until James needed to write his wholesome epistle to correct their errors. Despite the possible abuse of the doctrine of the freedom of the will and of the offer of an unlimited atonement, it was just these doctrines that were needed to arrest the attention, alike of thinkers and of the masses, who were drifting from the faith which had been preached by Edwards and Hopkins. Professor Austin Phelps, of Andover, states the case admirably:

> Before the advent of Methodism the dogmas of a limited atonement and the servitude of the human will to the majority of minds which came under their influence had made salvation an impracticable business. . . . In many pulpits the preaching of repentance to unregenerate men had absolutely ceased. Logical minds holding those dogmas could not preach it. In private they said so, and in the pulpit they were dumb. To preach repentance as a duty to men who could not repent, and who until they did could have no assurance that the sacrifice of Christ had any concern with them, was an insult to the hearer and a stultification to the preacher. Sensible men felt this and revolted. They would not sow seed on a marble quarry. Rowland Hill once, on entering a certain church, was admonished, "We preach only to the elect here." "So will I," he replied, "if you will put a label on them." Methodism cut the knot and hewed the way clean to the liberty of proclaiming a free salvation. They preached it exultingly. They preached it like men freeborn. It gave gladness to their ministrations. The mountains skipped like rams, and the little hills like lambs, at the sound of their voices. There was an electric spring to conquest in the Gospel, as they projected it upon the quivering sensibilities of men, which made it seem to them a novelty. The immense assemblies in the fields seemed to hear the word of God for the first time. Then, first, the offer of salvation meant something to them. Men and women who, all their lives, had been droning the confession that they were "miserable sinners," not believing a word of it, suddenly found out that it was a fact. Then Christ became a necessity; and, because a necessity, a reality. The day of Pentecost dawned again. . . . When the Methodist pulpit has proved the power of men to repent by constraining them to act it with tears of godly sorrow, then the great congregation has caught it up, and, as if moved by the baton of an angel in the sky, has echoed and reechoed it in hymns which have borne up the faith of souls in it as on the wings of the wind. Where, in comparison, are our thundering organs and our

surpliced boys posing in dim cathedrals; and where our puny quartettes performing before dumb assemblies?

Says this noble Calvinist further—ought I not to say Methodist Calvinist?—"For planting of great Christian truths deep in the heart of an awakened people let us have John Wesley's tongue of fire, seconded by Charles Wesley's hymns floating heavenward on the twilight air from ten thousand Methodist voices." It is easy to believe that Austin Phelps had attended camp meetings in Maine or Massachusetts.

Says this Andover professor again of the doctrine of human freedom, as taught by Methodism:

> Partly by the force of this Methodist intensity in the use of the doctrine, and partly by its own good sense, faith in individual responsibility has made its way into the heart of Churches whose standards to this day disown it as a dogma of speculative belief. This is a magnificent service, however illogical, to the Church universal. No other truth so vital to spiritual religion has had so painful a birth as this of human freedom in the act of repentance. Augustine and his predecessors paganized Christianity in this respect for a thousand years. The reformers left the truth substantially as they found it. Calvinism as defined in the Genevan and Scotch theologies, and in the Thirty-Nine Articles of the Anglican Church as well, was dead fatalism. The popular mind could not logically get anything better from it. . . . We have reason to be grateful to any embodiment of Christian thought or enterprise which has helped us ever so infirmly to rescue such a truth from its tribulations and restore it to its place as a power in spiritual life. The most triumphant way of proving any doctrine involved in human duty is to *use* it. Persuade men to act it out by *doing* their duty. Make it thus prove itself as a fact, and time will take care of it as dogma. This Methodism has done for the doctrine of human freedom, through the whole of her splendid history. . . . The immaculate Church is yet to be. But with all the deficiencies, theological and ecclesiastical and liturgical, of the Methodist Church, the Church universal has reason to thank God for her magnificent history. It has expedited by untold years the conversion of the world to Christ.

Could Asbury have lived to read this tribute to Methodism from one of the princes of Congregationalism he would have chided himself for the "repugnance" with which, though mingled with "hopefulness," he always visited New England. Here Methodism was to give much of hard and, for a long time, unrequited labor, but from that sowing she was to reap a harvest of noble sons. Yea, even of the home of the Puri-

tans who were warned against Arminianism the Methodist census shall read, "This one and that one were born there"—the eloquent and saintly Wilbur Fisk, the able expounder of Methodist theology in the home of Puritanism; Joshua Soule, the great bishop who one hundred years ago was admitted on trial into the New England Conference, and whose vigorous pen was to write the constitution of the Church, in drawing up the plan of a delegated General Conference; Elijah Hedding, Soule's strongest antagonist in the matter of an elective presiding eldership, and himself one of the ablest of bishops and ecclesiastical statesmen; Stephen Olin, perhaps the greatest preacher yet produced by American Methodism, seeking the warmer skies of South Carolina, there finding his Saviour and dedicating his genius and learning to Christ, and having as no other in the sad days of fifty years ago the full confidence of both North and South. The president successively of the oldest surviving Methodist college of the South and of the oldest Methodist college of the North, our great Olin, sleeps beside the great Fisk on one of the hillsides of Connecticut:

> All of him that was subject to the hours
> Lies in thy soil, and makes it part of ours.

Possibly the secret of the strength of some of these New England sons of Methodism was due to the old Puritan faith that, with confessedly grave faults, by the very problems it sought to solve, helped to make vigorous minds, and by the emphasis laid on the divine sovereignty developed reverence and constant dependence on Almighty God. The granite of Geneva was azoic, as well as barren, but it made an incomparable substratum for the alluvial soil of Leyden and Epworth, whereon grew and flourished that type of Arminianism which Wesley preached and which the moderate and modern Calvinism of New England was to praise and accept.

It was through the joint labors of Presbyterians and Methodists that the great revival of 1800 began and spread throughout the country, a revival whose influence was so great that during the next thirty years the Congregational Church increased twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold. There sprang up as the

permanent fruits of that revival the powerful religious and reforming agencies of our country. The first twenty years of this century witnessed the founding of the Bible Society, the Tract Society, the different foreign and home missionary societies, and the educational societies whose influence has been so wide-reaching. The great revival of the time had reached the colleges of the land and changed their religious tone, until hundreds of converted students were called of the Holy Ghost to the Christian ministry. Could Edwards have lived to see it he would have written its history as a glorious chapter in the *History of the Work of Redemption*, and would have rejoiced to see genuine religious experience taking the place of the low type of spiritual life brought about by the Half-Way Covenant. It meant a reformation from a low state of morals and religion which had long prevailed and had helped to check the rampant infidelity prevalent since the days of Paine, besides organizing Christian effort to give the Gospel to negroes and Indians of our own land and to the heathen as fast as the doors were open in pagan lands.

A new impulse was given to Christian charity, under the great Wesleyan revival on both sides of the Atlantic, that it had not known since the days of the apostles with that liberality that made possible the planting of the Church in all parts of the Roman empire. The example Wesley set by his own unstinted gifts, which were made possible by his tireless pen, has been both inspiring and contagious. His view of election was the true one, that it was "God's method of using the few to bless the many." God's chosen people of his day, like the Israel of old, were liable to rejection, if in them all the families of the earth could not be blest. It was to bless all the Churches and to help them to realize their apostolic mission that Methodism had its being. To bless the dear Church of England led Wesley to cling to it to the last. As Dean Stanley said at the unveiling of the Wesley Monumental Tablet in Westminster Abbey:

> Wesley took his stand upon his father's tomb, on the venerable and ancestral traditions of the country and the Church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from the points of agreement with them in the Christian

religion, that he produced those great effects which have never since died out of English Christendom, . . . and that he deserves to have his monument placed among those of the benefactors of England.

Such he became, who started a ritualistic priest and an ecclesiastical martinet, thanking God that he was not as other men. But he was doomed to narrowness and failure until there was born that broad, rich life which comes from the great tidal rivers sweeping far inland from the mighty ocean of love.

An able Andover professor was accustomed to say, "I teach that Congregationalism is a passing form of Puritanism; that Puritanism is a passing form of Protestantism; that Protestantism is a passing form of Christianity." Brave words these respecting a Church that dates its origin from the sixteenth century, than which perhaps none of the Churches of the Reformation can establish an older claim. Is Methodism, which dates only from the eighteenth century, a passing form of Protestantism, which is a passing form of Christianity? On what ground may we base our belief that Methodism is permanent? There is but one form of religion which is permanent, and that is Christianity itself. The one hope of Methodism, or of any other faith, is that it be absolutely Christian. When Wesley wrote the Deed of Declaration, which gave Methodism its legal status, as well as its separate organization, he also wrote: "It is designed for the whole body of Methodists, in order to fix them upon such a foundation as is likely to stand while the sun and moon endure. That is, if they continue to walk by faith and show their faith by their works; otherwise I pray that God may root out the memorial of them from the earth."

The gravest perils which await Christianity are not from without, but from within, the confines of Christendom. More Christian blood has been shed by Christians than in all the persecutions and wars waged by pagan and Moslem foes. Such bitterness as marked the Thirty Years' War in Europe and the civil wars both in England and America, when Christians invoked the help of the same God in killing one another, was worthier of the worshipers of Moloch and of Mars than of the Prince of Peace. Of all wars religious wars have been the worst. The coming of Methodism with its spirit of catholicity

has been like the coming of spring with its healing breath to some battlefield, when the scars disappear which cruel war had left. It is not her age, but her spirit, that has given Methodism her power. Greece was the smallest, as well as the shortest-lived of the nations, having at best but two brief centuries of national life, but what she was blessed all the nations of the earth with a new love of humanity, which breathes in her art, her science, her literature.

In these tumultuous times when Rome, having been shorn of her temporal dominion, sees some of the Latin nations on which she has leaned for centuries deprived of their wealth and their colonies and others marked by a stationary census and threatened with social revolution; when the Church of England is being shaken to its foundations; when widespread unrest and differences of opinion threaten to divide some of the noble Churches of the Reformation—in such times as these, whether Methodism shall be able to still perform her mission of hope and of healing, or whether another great religious movement shall become necessary, will depend, not on the doctrinal integrity of Methodism, not on her gifted sons, not on her splendid organization, not on her "far-flung battle line" in the stronghold of paganism, but on that unfailing love of God, and hence of man, of which she has been from the beginning the steadfast and tireless evangel. Be it ever hers to teach the true and changeless nature of our holy religion: "In essentials unity; in nonessentials liberty; in all things charity." Like the voices of Hebrew prophets the voices of his Methodist ancestors speak to us through the uncrowned laureate of the Christian world:

> The tumult and the shouting dies—
> The captains and the kings depart—
> Still stands Thine ancient sacrifice,
> A humble and a contrite heart.
> Lord God of hosts, be with us yet,
> Lest we forget—lest we forget!

Eugene R. Hendrix,

Art. II.—A BURNING BUSH IN ALSATIAN HIGHLANDS.

Jean Frederic Oberlin worked a sociological miracle in Ban de la Roche, at the close of the last century. His achievement is a burning bush to which the sociologist of to-day may turn aside with profit. Europe scarcely afforded a more degenerate community than that mountain canton near the university and cathedral city of Strasburg. Like the *Ghetto*, it boasted a *Yiddish* of its own, a *patois* mixture of Italian, French, and German. The delusion of witchcraft prevailed to such an extent that at the beginning of the last century the public executioner admitted he had put seventy persons to death for this imaginary offense. Religion, although of the professedly reformed order, was really of a very low type; so much so that on entering the church the people bowed adoringly to a little wooden effigy of John Baptiste, and, in cases of weak eyes or blindness, to effect a cure, made pilgrimages to a neighboring mountain. The character of the curates is suggested by the story of one who was called to the bed of a dying parishioner. On the way a hare crossed the path, whereat the curate ran home for his gun, crying to the relative who had come for him, "The sick man can wait, the hare won't!"

And, if religion was at such an ebb, where would one look for education? What advance in knowledge could be expected in a community where a superannuated swineherd was thought fit to be the schoolmaster? Paralyzed, and, so, incapacitated for the further care of swine, he was given the care of the children, who wallowed like little pigs upon the mud floor of his hut while he lay upon a heap of straw in the corner. He taught nothing, and for a sufficient reason. Even the curé, destitute of a calendar, kept the days of the week in mind by the rude device of putting seven heath brushes against the wall at the beginning of the week and then of removing one of the bushes each succeeding evening.

Their very diet shows how near to savagery these unhappy people were reduced. Wild apples and pears, acorns and chestnuts, were among the staples of food. Grass boiled in

milk was a common dish. Cases of poisoning were not rare, because of inability to distinguish nonedible and edible plants. A poor woman once said facetiously to a visitor, pointing to a certain herb, "This plant is my master. It has beaten me." "How is that?" he asked. To which she replied, "There is scarcely a plant in the place which has not served me for nourishment, but this is so terribly bitter that I cannot eat it, cook it as I will." The potato had been introduced, but, although the soil was naturally well adapted to it, it was allowed to deteriorate until it in turn became unsound and unfit for food. There were no public works in the canton, no internal improvements, no roads worthy the name. Trees felled across the chasms were the only and often slippery and deadly substitutes for bridges. There were no physicians or apothecaries. The wonder is that patients survived the healing art as it was practiced. The vermin-infested cabins were full of foul miasmata; their rotting thatches dripped in puddles upon their floors. The clothing of the people was scant and ragged. Few families had *sabots* enough for half its members at a time, so that they must needs take turns in wearing them. Such was Ban de la Roche! Could any present-day slum or *Ghetto* be worse? Distrust, superstition, idleness prevailed. Brigandage was not unknown. It was a moral wilderness, presenting as stubborn a face to the missionary as its flinty soil did to the gardener. About the only alleviating circumstance was the comparative sparcity of the population. It had dwindled to a scant five hundred, and on the merciless—or merciful?—principle of the survival of the fittest it was likely to be wiped out. A modern Macedonia!

It was Jean Frederic Oberlin, one of the immortals pledged not to go round "in an eddy of purposeless dust," who heard the cry and heeded it, as in our day Edward Denison heard the cry of Stepney and Arnold Toynbee—Oxonians, both of them—heard that of Whitechapel. The general biographer finds in Oberlin a fascinating subject. To delineate his character and record his achievements makes a pleasant task. The sentimentalist finds in him, spite of his own disclaimer, the material for a romance. His love for Madelain, queen of his heart and home for fifteen years, to whose memory he remained

true for forty-three years and until his death, makes a story noble and pathetic. He was chivalrous toward women, children, and defenseless persons. His courage, too, was dauntless. No bosom ever wore more worthily the red ribbon of a knight of the Legion of Honor. The religionist, in turn, finds in Oberlin the ideal self-oblivious pietist, wrapt in prayer and meditation, whose very look was a benediction. Before his dwelling, at the hours of his devotions, the passers uncovered and called to the children, "Hush! he is praying for us!" Upon the black oak door of his study, written in chalk, could be found the names of those who had asked his prayers.

But not from any one of these angles does Oberlin appear the colossal personality he really was. It is from the viewpoint of the sociologist that he rears himself to his truly large stature and appears the unique forerunner of the latest of sciences. As if to put the excellence of his methods and the transcendence of his success beyond cavil, Providence gave him an all but hopeless field. Out of an inky agate, with pains and skill, he worked into high relief and clear-cut outline and lustrous whiteness an ideal community. He emancipated those peasants from what Karl Marx has characterized as the damnable indifference to their own elevation. He lifted those children from the mud floor of the swineherd's hut to a front rank as teachers in Paris, London, and St. Petersburg. His mountain *pensionat* attracted experts in pedagogics. His influence upon the manners of the people in general was phenomenal. From roistering hoodlums the youth of the Ban became preeminent for refinement, grace, cordiality, and courtesy. By the introduction of the best implements, by scientific draining, fertilizing, and terracing he brought the district to the maximum of productiveness. Fruit, grain, and vegetables in abundance and in best quality came from a once unproductive soil. Those who had never lived otherwise than from hand to mouth now had "basket and store." Exportation of the surplus brought a handsome revenue to a people unused to the sight of money. Well might the Royal Agricultural Society of France decorate Oberlin with its gold medal. The hum of industrialism was next heard. Native wheelwrights, smiths, masons, and carpenters appeared where

an artisan of any kind had never been known. In a single year the spinning done in the cottages by hands previously idle brought in $6,000. A printing press, a fire engine, a magazine for farm implements, a dispensary with trained nurses attached, athletic games—all followed naturally in a community now thoroughly in earnest for its own betterment. An evidence of the unsordid nature of this reformation is found in the creation of an "emergency fund," formed by voluntary contributions and subject to draft in case of distress by fire, inundation, or epidemic in adjoining cantons. Finally, the solid bridge across the Brüche is a type of other internal improvements, and may be considered Oberlin's most appropriate monument.

Such was Ban de la Roche when Oberlin found it. Such he left it, after sixty years of toil. His superb success is the heritage and inspiration of all social workers to-day. As he transformed a shiftless and suffering population into a self-respecting and prosperous little commonwealth, so may the slums of our cities and the degraded rural districts of our newly acquired territories be metamorphosed. The principles upon which he proceeded are so fundamentally right that it is of prime importance to discover and define them:

First, he came into personal and continuous contact with the people. His was no peripatetic mission of an emotional evangelist. He lived with the people, sharing their life and identifying himself with them. "He chose to dwell with the poorest of his brethren, and not with the richest of them, that his income would allow." He did not disdain to live in the rain-soaked and rat-haunted *presbehre*, and made no move to improve it until he had won the confidence of his suspicious neighbors. He took his turn in working the road. He set out fruit trees. He and Madame Oberlin both held the distaff and whirled the spindle. They may not have done it as romantically as Puritan dames once did it, upon the Mall of Boston Common; but, by their example, they finally broke down a childish prejudice against the spinning wheel. A hundred years before Canon Barnett enunciated the principle Oberlin lived it. "All help must be cooperative; the helper and the helped must be partners, and over the thing done

must be the grasped hand. The doing which helps is with the people, among friends, not for the people among strangers."

Second, Oberlin found and stimulated that ultimate element of selfhood which survives in the most forlorn. His was no dole of unscientific charity, stultifying alike to giver and receiver. He found what the people did or ought to aspire to. He created the aspiration in the one case and put the means of attaining at the disposal of all. He did for them what Peter and John did for the lame man at the gate Beautiful. He set them on their feet and put them in the way of getting their own silver and gold.

Third, Without the sacrifice of principle Oberlin accommodated himself to the prejudices of his mixed sectarian environment. He avoided shibboleths and party names. The Gospel to him was above all differences of nomenclature and sect. His religion was synonymous, "not with institutionalism, not with denominationalism, nor with barriers or badges, but with the spirit and life of Jesus Christ."

Fourth, From the day he entered the Ban to the day of his death Oberlin identified himself with the civic life of the little commonwealth. He joined his fortunes with those of the community. He claimed no exemption, even from service as a juror. He discharged each civic duty with minute particularity. He demanded for himself the advantages arising from citizenship.

Fifth, He was no Theudas, "boasting himself to be somebody." He did not strive or cry. His were the quiet ways of his Master. Thus the kingdom of heaven came to the Ban without observation, like the dew upon Hermon.

Such are the governing principles of one of the most unique social reformations of which modern history gives any account. But these in turn are the governing principles of the Social Settlement, a movement distinctively of our day and graced with the names of Canon Kingsley, Frederic Denison Maurice, John Ruskin, and John Richard Green. The spirit of refined, gentle, ambitious young men and women, manifested in the university and college settlements of England and America, vies with that of Oberlin, and will not fail of the reward which he

received. There are fifty such settlements in Great Britain and eighty in the United States. But these figures do not adequately indicate the present scope of the movement, for there are many organizations operating upon substantially the same plan, though not called settlements, and more and more the principles of Christian socialism obtain in the philanthropic effort of the day. But, as Canon Barnett, of Toynbee Hall, has said, "The done is only a platform from which to see the vast undone."

The Providence which at the opening of this century cried, "Go, disciple the heathen!" at the close of the century is saying by signs as infallible, "Come, love thy brother in the slum!" The Church obeyed the first call. Great is her reward. The fervor of her converts in distant lands now comes back like a warm breath to chase away the chill induced by a current skepticism. Will the Church obey this latest call? If she fails, if she insists upon running for missionary prizes in *stadia* whose seats bid fair to be as tenantless as those of the *Circus Maximus*, if she insists in wearing insignia and employing devices whose proper place is a cabinet of curios, she will deserve to be as well satirized as Cervantes satirized, in *Don Quixote*, the attempted revival of chivalry. But the Church will not be guilty of such a crime unless she first loses the spirit of her Founder. Indeed, this new movement is a sign of hopeful adaptiveness on the part of the Church. For the social settlement is of the Church. It proceeds from her universities. The young people now in residence are her vanguard. The new century will see the Church planted at this point of greatest need and menace, the city slum. Planted there, not with the rigidity and coldness of institutionalism or the ever-enigmatical form of sectarian divisionalism, but with the practical adaptiveness, the sincere friendliness exemplified by Jean Frederic Oberlin.

Davis H. Clark

Art. III.—SPIRITUAL MESSAGES FROM THE POETRY OF HENRY WADSWORTH LONGFELLOW.

When the traveler visits Westminster Abbey he will not fail to spend a reasonable portion of his time in the "Poets' Corner." Beneath the pavement over which he walks lie the mortal remains of those who have won lasting honors in the realm of English letters; and against the wall on every side are monuments, great and small, which a grateful people have erected to these illustrious dead. The visitor will be delighted to find there, among the memorials to England's poets, historians, and novelists, a bust of our own loved Longfellow, the only American poet who has been thus recognized in the great Abbey. This indicates the judgment regarding Longfellow's place among the American poets. There is none to be placed above him in the temple of fame, and there is no other that has exercised a nobler influence. If Bryant is the pioneer American poet, Longfellow is thus far our star of the first magnitude.

But he is not great in the sense that Homer, Dante, and Goethe are great. According to the *dictum* of the best critics of the present period first rank is accorded to but five of the poets of the English-speaking world. These are Chaucer, Spenser, Milton, Shakespeare, and Wordsworth. In the opinion of the same critics it is possible that even the second rank of the Anglo-Saxon sons of song would be completed without the name of Longfellow. And yet no poet of the English tongue has been so universally read and admired, unless it be Wordsworth and Burns. One critic has said that a number of Longfellow's best lyrics are known to more people than the same number of Wordsworth's, and that he has a larger clientele than any other modern poet except Burns.

Compared with other poets, Longfellow lacks the creative genius of Milton, the many-sidedness of Shakespeare, the polished diction of Tennyson, and the fire and passion of Byron. But, while they are superior to him in these particulars, he excels not only the above-named poets, but all others, in the particular that he is one whose songs gush from the heart. It

does not require a special education to understand and love what Longfellow has written. Most people have to acquire a taste for Milton or Shakespeare in much the same way that a taste for classical music is developed. This is not the case with Longfellow's poems. He is distinctively the people's poet, because he speaks for the people and to the people in a language they can understand and appreciate. He has not written for the learned, but for the masses of men on both sides of the Atlantic, wherever English is read. He has treated the common experiences of life in speech that is artistic and simple. It requires great genius to do this. Longfellow has succeeded where thousands have failed. In that gem, "The Day is Done," he has voiced the longings of the great mass of readers in this busy age, as well as given the reason why he is so loved and read. He was, indeed, that "humbler poet" whose "songs gushed from his heart," and whose harmonious numbers always come

> like the benediction
> That follows after prayer.

And how much we need him in this crowding, bustling age! It is a blessing that we have such a poet of peace, from whose heart the restlessness had been driven and from whose shoulders the burden had fallen so that he could sing,

> Now only the sorrows of others
> Cast their shadows over me.

It will perhaps help to a better appreciation of the truths we desire to illustrate if we outline some of the facts in the life of Longfellow. It will be remembered that he was born in Portland, Me, in 1807; that, like Bryant, he could trace his descent to John Alden and Priscilla Mullens, of whom he has written so beautifully in "The Courtship of Miles Standish;" that even in boyhood he displayed a love for literature, a passion for the beautiful of every sort, and no small aptitude for verse-making. He graduated from Bowdoin College in 1825, in the same class with Nathaniel Hawthorne. Immediately after graduation he went to Europe, where he remained three years, mastering French, German, Italian, and Spanish, in order to prepare himself for the professorship

of modern languages in his *Alma Mater*, which work he began in 1829. Two years later he married Miss Mary Potter, of whom he speaks so touchingly in the opening chapter of *Hyperion* and in the poetical gem entitled "Footsteps of Angels." This noble woman died at Rotterdam in 1835, whither the poet had gone on his second European journey to perfect himself in the Teutonic tongues, that he might be better fitted for the chair of modern languages in Harvard, to which he had been called at the age of twenty-eight. The death of Mrs. Longfellow came to him like a thunderbolt out of a clear sky, and it was years before he recovered from the blow. In 1843 he made his third voyage to Europe. While on this trip he met Miss Fanny Appleton, a daughter of the great publisher, who really figures as the heroine of *Hyperion* under the name of "Mary Ashburton," while Longfellow is himself the hero under the cognomen of "Paul Fleming." They were married in 1843, and their life was one of great happiness until Mrs. Longfellow's tragic death from an accidental burning of her dress, as she was engaged in an evening entertainment with the children. This new sorrow cast a cloud over the poet which was never dissipated. In 1845 he resigned his professorship that he might give himself wholly to literary work. His life flowed on its peaceful way, while he lived surrounded by friends who appreciated and loved him, till he was called to lay down his pen in 1882, at the ripe age of seventy-five.

Too much cannot be said in praise of Longfellow, the man. He was possessed of the first requisite of a poet-preacher. He had a message for humanity—a message of hope, trust, and love. He was a truth-loving man, of clean lips and life. Charles Frederick Johnson says that his nature had no affinity for evil in any form; that he was naturally in sympathy with all that was beautiful and of good report; that he was as trustworthy at nineteen as if years of experience had molded his character; and that the purity of his verses was a reflection of his radical goodness of heart. Love to God, faith in God, and reliance on self are constantly manifest in Longfellow's poetry. They sanctify "The Courtship of Miles Standish," breathe in "The Song of Hiawatha," and shine forth like stars every-

where. Purity of love and true devotion are personified in Minnehaha and Evangeline. Strength and courage dwell in Hiawatha. Firm resolution and manly vigor are softened by the tender heart of the grim old captain of Plymouth, while life as a whole is always presented in its true light. Contrast the spirit of "A Psalm of Life," written in his early years, or his "Morituri Salutamus," written at the age of sixty-eight, with that of Shakespeare when he says,

> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage,
> And then is heard no more; it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing,

and one will see how noble an influence Longfellow has exerted on American life, as well as on American literature.

The student of Longfellow will note that the poet's verses are crowded with similes, figures, and metaphors taken from the Bible. The humming bird flitting from blossom to blossom on the swaying vine reminded him of the angels seen descending and ascending Jacob's ladder in the darkness of the night. The faces of the people in the church, illuminated by happiness and love, made him think of the shining features of the Saviour as he prayed on the Mount of Transfiguration. The glory of the sunset, when the clouds formed themselves into fantastic shapes and took on the appearance of battlement and pinnacle bathed in light, recalled to his imagination the apocalyptic splendors of the city of God as John saw it from the shores of Patmos. The wind sighing through the tree tops suggested the music of the harps which breathed their sad strains by the waters of Babylon. The negro hiding in the Dismal Swamp was one on whom had fallen the curse of Cain. The participants in "The Children of the Lord's Supper" saw like Stephen the parted heavens and the Father "radiant with glory," with Jesus at his right hand. Gabriel, in his long search for Evangeline, was like the prodigal son wasting his substance in the land of famine; and, as an old man on his couch of suffering, his lips burned with fever,

> As if life, like the Hebrew, with blood had besprinkled its portals,
> That the Angel of Death might see the sign, and pass over.

But, better still, the graces of Christianity breathe in the poems themselves, which is more significant than that in many instances the poet's thought is clothed in biblical figures. One might almost fancy that the same hand which penned the thirteenth chapter of 1 Corinthians wrote the discourse on love as we find it in "The Children of the Lord's Supper." There we learn that love is "the root of creation;" that God made the worlds that he might both love and "be loved again;" that love is the breath of our being; that it is life; that the death of Christ was the triumph of love; that love is atonement; that love is perfect, and love only; that, if we love God as we ought, we shall likewise love our brethren; that to throw a veil over the faults of others is the fruit of love; that good works will spring from love as the day follows the sun; that Christian works are "Animate Love and Faith, as flowers are the animate Springtide;" and that God is the "fountain of Love everlasting." With Longfellow love is the inspiration of the best, for he sings in "The Building of the Ship,"

> It is the heart, and not the brain,
> That to the highest doth attain;
> And he who followeth Love's behest
> Far excelleth all the rest.

The sun looks on Hiawatha returning with his young bride from the land of the Dakotas, and says,

> Love is sunshine, hate is shadow,
> Life is checkered, shade and sunshine,
> Rule by love, O Hiawatha!

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," exhorts the apostle James; and Longfellow is in full accord with him. How beautifully he illustrates this precept as he writes of the Acadian peasants who marched down to the shore to be scattered over the face of the earth. They were leaving behind them the homes of their childhood, and knew not fully what suffering and loss were before them. Our hearts are touched as we hear them sing,

> Sacred heart of the Saviour! O inexhaustible fountain!
> Fill our hearts this day with strength and submission and patience!

"Patience," whispered the oak trees "from oracular caverns of darkness" to Evangeline, as she looked out over the moonlit

meadow and wondered when she would again behold the face of Gabriel. When, also, the sun had finished his exhortation to Hiawatha, then the moon looked down in gentleness upon the happy pilgrims, and said,

> O my children,
> Day is restless, night is quiet,
> . . . . . .
> Rule by patience, Laughing Water.

Longfellow's lines always reveal a deep trust in God that inspires both peace and patience. He speaks of the bending heavens as the protecting hand of God inverted above his children; and it will be remembered that when Evangeline was alone, on that stormy night during which her father and lover were confined with the men in the old church, the thought that God was in heaven ruling the world he had created soothed her troubled spirit and made it possible for her to sleep peacefully until morning. The poet's verses always do honor to a simple faith, whether among the Acadian peasants, Moravian nuns, or the red men of the forest who worshiped the Great Spirit with reverence.

With Longfellow duty is always a sacred trust, and obedience to duty forever brings the soul face to face with the heavenly vision. In "The Legend Beautiful" he has painted for us an exquisite picture, and every reading will be sure to bring a larger revelation of truth. In an old monastery a monk was praying upon the floor of stone for his sins and for greater self-denial. He prayed on until the noonday hour drew near, and then suddenly his cell was filled with light, and in the center of the light he saw a "blessed vision" of the Lord as he had been seen by the apostles in Galilee. The monk was filled with rapture at the thought that the Lord would visit his cell. But suddenly he was disturbed by the pealing of the convent bell. It was the hour when the blind, halt, lame, and beggared came to the convent gate

> For their daily dole of food
> Dealt them by the brotherhood.

And he was the appointed almoner. His heart was filled with conflicting emotions. Should he leave the poor waiting in hunger at the convent gate? Should he go away and neglect

his Lord? Would the vision remain till he returned from his daily task? Would it come again?

> Then a voice within his breast
> Whispered, audible and clear,
> As if to the outward ear:
> "Do thy duty; that is best;
> Leave unto thy Lord the rest!"

With this counsel the monk went his way to feed the poor at the gate; and when he had finished his task he returned to find the vision still standing where he had left it, and to hear it say, "Hadst thou stayed, I must have fled."

In "The Beleaguered City" we learn how prayer will clear the night of ghostly phantoms. In the first of the poem we read that, according to an old legend,

> A midnight host of specters pale
> Beleaguered the walls of Prague.

Round and round they circled until the church bell proclaimed the hour for morning prayer. At that sound the spectral host retreated in hot haste down the valley. Then the poet tells us that the human soul is beleaguered by a host of phantoms. They may be all vanquished, as he believes, by the power of prayer. For he continues:

> And when the solemn and deep church bell
> Entreats the soul to pray,
> The midnight phantoms feel the spell,
> The shadows sweep away.
>
> Down the broad Vale of Tears afar
> The spectral camp is fled;
> Faith shineth as a morning star,
> Our ghastly fears are dead.

And the poet always speaks for truth and justice. He makes one of his heroes speak these glorious words:

> I have already
> The bitter taste of death upon my lips;
> I feel the pressure of the heavy weight
> That will crush out my life within the hour;
> But if a word could save me, and that word
> Were not the truth; nay, if it did but swerve
> A hair's breadth from the truth, I would not say it.

No life can fail if it is lived under the inspiration of a sentiment so sublime.

There is no poet with whom we are familiar who has written so many little gems flashing with rare brilliancy. "The Arrow and the Song" sets forth in a beautiful way the truth that no good effort is really lost. "The Rainy Day" contains the comforting lesson that the clouds of life do not blot out the sun. The "Psalm of Life" has inspired thousands to think they might leave behind an influence which would bless the world. "The Reaper and the Flowers" has brought consolation to many mothers bereft of their children. "The Builders" exhorts us to imitate the old architects, who did their best because they believed that "the gods see everywhere," and assures us that if we fail in this, our lives will be as "broken stairways," on which the feet "stumble as they seek to climb." And among Longfellow's short poems none brings a sweeter message of comfort than the little gem called "Resignation." There is a dead lamb in every fold, and a vacant chair in every house; the air throbs with "farewells to the dying," and many mothers, like weeping Rachel, cannot be comforted. Such sights and sounds would crush one who has not seen the open grave of the Nazarene. But faith looks up and sings a song of certainty and hope.

If we were to select three poems from Longfellow's more extensive works, with a view of determining the characteristics and catching the spirit of the man, none would serve the purpose better than "The Song of Hiawatha," "The Courtship of Miles Standish," and "Evangeline." The first is a unification and versification of the legends of the American Indians, collected by Schoolcraft. In it the poet has preserved the nobler longings of that race which will soon be gone from among the sons of men. The rhythm is a weird one which well agrees with the subjects considered. His song is fragrant with the odors of the forest. It breathes the longing of the red men, in their nobler days, and tells of the Great Spirit's love for his children; it describes Hiawatha's labors in behalf of his people and his mighty conflicts with the enemies of mankind; it narrates Hiawatha's happy wooing and the wedding feast in the land of the Ojibways; it includes the songs of peace and prosperity, of sadness, famine, and death. To read them is to come into the presence of a holy influence, and one

cannot find in the language a sublimer picture of how a good man ought to leave the earth than is given in the lines which tell how Hiawatha, when his work was finished, sailed his canoe along the path of light into the gates of the sunset. The sentiment must have been inspired by the Scripture which declares, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

In "The Courtship of Miles Standish" the poet immortalizes the simple, self-sacrificing life of those sturdy Pilgrims to whom the nation and the world owe so much. There is something grandly noble in the character of the stern old captain of Plymouth, and we feel that he is a representative of his race. In John Alden we have the gentler type of New England manhood, and in Priscilla a noble example of innocence, devotion, and love. The story may be read a hundred times, and thus in a sense becomes old, while in reality it remains ever new and beautiful.

The last of the three poems named is perhaps the best known and most read of all Longfellow's works. "Evangeline" was his own favorite. The plot of the story was furnished him by his old classmate, Hawthorne, and is too well known to need description in detail. Much in the first part of the poem speaks of joy and happiness. Beautiful is the picture of home life in the old village of Grand-Pré. Full of love were the homes of the peasants, and happy the hearts of the people, until the coming of the fleet of the great king which bore them away from the land of their childhood and scattered them as exiles in the country of strangers. Sad flows the current of the song when the poet pictures the death of Evangeline's father on the lonely shore, her separation from Gabriel, and the burning of Grand-Pré; and, sadder still, as he sings of her long years of wandering to find again her beloved. At last, giving up the search, and settling down to live and die among the Quakers in the country of Penn, when a pestilence fell upon the city, in the chambers of death she found upon a pallet the form of an old man who wore the face of her Gabriel. When she whispered his name he saw in dreams once more the scenes of his native land and Evangeline walking by his side beneath the trees in the woodland. It was

no dream, for Evangeline knelt by his bedside, kissed his dying lips, and laid his head on her bosom, while the light of his eyes suddenly sank into darkness,

> As when a lamp is blown out by a gust of wind at a casement.

But in the midst of the sadness there shine the stars of faith; for,

> As she pressed once more the lifeless head to her bosom,
> Meekly she bowed her own, and murmured, "Father, I thank thee."

The whole poem is the story of a life in which joy and sorrow are intermingled; for, while the current flows toward the sea of sorrow, upon the banks of the stream rare and beautiful flowers are forever blooming. As we read our sympathies are broadened, our love deepened, and our faith strengthened; for we come in contact with Evangeline's devotion and find that she trusts God in the darkness and thanks him at the end. Some critics have said that it is not a great poem, but it is at least supremely good. One cannot read it thoughtfully without finding in it an incentive to patient trust, self-sacrificing love, and holy faith, even in the midst of life's sorrows.

What has been said of the spirit and influence of the poems considered may be said of all of Longfellow's works. Has he not, therefore, well earned the title, "the favorite of the English race?" His influence is as wide as it is holy, for his verses are on every table, in every schoolbook; and, what is better, they live in the hearts of the people, and as long as human hearts feel sorrow so long will his words urge to a nobler life on earth and a sweeter hope of heaven. We may say to him as he said of Chibiabos:

> All the hearts of men were softened
> By the pathos of his music;
> For he sang of peace and freedom,
> Sang of beauty, love, and longing;
> Sang of death, and life undying
> . . . . . .
> In the land of the Hereafter.

Polemus Hamilton Swift

Art. IV.—A BATTLE BETWEEN THE PIGMIES AND THE GIANT.

We are fond of thinking of man as the lord of creation, and in a sense he merits this title. Certain it is that all his noble enemies have fled before him like chaff before the wind. The fierce lion and the tiger, the gigantic rhinoceros and elephant, have long since yielded to his sway. Inanimate nature, too, he has subdued and harnessed to his uses. But, having mastered nature and all its larger beings, it is only to find that a new host of enemies is confronting him which threaten almost to baffle him because of their inferiority and minuteness. When a battle in which physical strength is a factor is waged with the lower orders of nature, man with his intelligence is unquestionably invincible. But when a contest arises between strength and intelligence on the one hand, and minuteness accompanied by an extraordinary reproductive power on the other hand, the problem is a more serious one. Man has not yet won the battle he is waging with the insect world, and almost every year shows us new and more threatening phases in this struggle with insect life for our food plants. It is somewhat humiliating for the being who has conquered his more noble enemies to be baffled by the gypsy moth or the Rocky Mountain locust, or to yield to insects whose strength lies simply in an exceptional power of reproduction. But thus far in human history we must recognize that these battles have not yet all been won.

A foe even yet more dangerous is now coming into view among organisms still lower in nature and still more minute—organisms whose strength, again, lies only in a most extraordinary power of reproduction. Far down below the limits of human vision exists the world of bacteria. So minute are these beings that only high powers of the microscope reveal them, and they had been known for a couple of centuries to exist before there was any suspicion of their relation to our health. Only the last thirty years have disclosed that with this world of microscopic life mankind is waging a constant warfare and one not yet brought to a victorious close. It has

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now, however, been abundantly demonstrated that many of our most serious diseases are produced by the invasion into the body of these microscopic hosts, and by their multiplication there. Their numbers are beyond conception, and their powers of reproduction are scarcely credible; so great, indeed, are the latter that in many cases a single individual may produce sixteen million offspring in twenty-four hours. As we look over the history of the world we see that plagues and epidemics have repeatedly swept over the nations, progressing almost unchecked in spite of all attempts to stop them. These so-called "visitations of providence" have been due simply to the extraordinary multiplication and the rapid distribution of some of these microscopic foes of man. The devastation produced by them is almost inconceivable. In the battle that has been carried on, the destruction of human life has been far greater than that produced by man's struggle with any other of the lower orders of nature, greater even than the devastation caused by man's struggle with man. In the history of the world a vast majority of mankind have been killed by bacteria. With this host of minute enemies mankind has ever been giving battle. In the past this conflict has been carried on wholly without man's consciousness. To-day, since we have learned of the existence and habits of these microscopic enemies, we are beginning to direct our intelligence to the conflict, and even among the masses of men who know nothing whatever of their existence the conflict never ends. It is indeed a battle of pigmies with a giant, a battle between superior strength and superior reproductive power, a battle in which great numbers contend against great size, a battle between the very lowest of nature's creatures and the very highest, a battle which must finally result in the extermination of one or the other of the contending forces.

During the thirty years which have been occupied in the study of the germ diseases a great change has come over the notion of scientists in regard to the relation of mankind to these microscopic foes. When it was first recognized that bacteria possess the power of invading the human body, multiplying in it, and there producing wild devastation, it threw open to our imagination an entirely new set of possibilities.

At first it seemed as if man were almost entirely at their mercy, and it was hard to understand why he had not long since been exterminated by the ravages of these microscopic foes. They are everywhere around us, and it seems almost impossible, from *a priori* grounds, that any individual could avoid becoming infected with bacteria. But, evidently, we are not so helpless, after all. Mankind still continues to exist in increasing numbers, and, we fondly believe, with increasing rather than decreasing vigor. The conflict is raging, not only when an individual is actually suffering from disease, but long before any symptoms of the disease have made their appearance. Evidently there must be some factors, in the relation of man and his microscopic foes, which give him power in many cases to meet their attacks and successfully repel them. It is our purpose in the present article to inquire as to the nature of these factors of resistance.

It may not be uninstructive to picture this conflict as that of an army of pigmies attacking a giant in his castle. In an assault upon such a fortified castle the first step must plainly be to bring the attacking army within striking distance of the castle. So, too, must our bacterial foes find means of reaching the individual to be attacked. But bacteria have no powers of locomotion sufficient for this purpose. It is true that some of them have active locomotive organs, and when in liquids can distribute themselves far and wide. Their powers of active motion are, however, confined to liquids. They have no power of motion in air or on the land; and, inasmuch as mankind lives in the air and on the land, these foes have no active means by which they can bring themselves into contact with the individual they are to attack. Hence they must depend upon passive means of distribution, bringing to their aid, unconsciously, various moving objects as means of their own distribution. In most cases the source of the disease bacteria is an individual who is suffering from some special disease. If a man has typhoid fever, or tuberculosis, or diphtheria, or any other of the so-called germ diseases, he becomes at once a source from which countless myriads of these specific micro-organisms are eliminated and from which they may be distributed. But for such distribution the micro-organisms must

depend upon various indirect means. Some of them are brought to the new individual by simple contact, the nursing of a patient by a healthy person furnishing a means by which the bacteria may be directly transferred to the new host. Others, falling on the ground, get swept into a well, a brook, or even into a city reservoir, and thence their distribution to the individuals drinking of the water is simple enough. Others get into the milk can, through various sources of uncleanness on the part of the milk producer, and then are peddled to the neighboring community. Others accidentally come in contact with the fur or hair of animals, and may by them be distributed from one individual to another. Most bacteria, again, are capable of being dried without injury, and after drying they become mixed with dust which may blow to and fro with the winds. The dust of the city is thus a prolific means for the distribution of the hosts of bacteria which are infecting its inhabitants.

By some such means as these is taken the first step in the battle between the micro-organism and the individual. The invading foe has reached the castle wall, and is ready for the direct attack. These microscopic foes, however, find the human organism no unguarded castle, but one surrounded with many protections. The giant has built around himself many a safeguard which in most cases is sufficient to ward off the invading foe. There are bulwarks which must be passed, walls which must be scaled, or in which the attacking army must find breaches, in order to come into actual conflict with the inhabitant. The bacteria have no means of breaking down this wall, and their only hope of entering is by finding some weak place in the fortification. As an outer defense the body is completely covered with skin, and the external layer is nearly a perfect protection against the invasion of microscopic organisms. In rare cases it is possible that these micro-organisms may find their way through this epidermis, either by means of the openings for the sweat glands or through the hair follicles. But such instances are rare. The same may be said, though perhaps with somewhat less emphasis, of the lining of the mouth, the nasal cavities, and the lungs. The mucous membrane which lines these cavities

has also an epidermal covering that is ordinarily sufficient to prevent the passage of the bacteria into the body. If this is whole and healthy the micro-organisms attack it in vain. They may exist in these cavities for a long time, entirely harmless. The mouth, indeed, at all times contains bacteria in abundance, and the disease germs themselves apparently are frequent visitors; but commonly they fail to pass further. But here, again, under exceptional circumstances, some kinds of these invading hosts are perhaps capable of passing through even the uninjured membrane.

Nor are the invaders much more dangerous if they chance to be swallowed, for a similar resistance is found in the stomach and other parts of the alimentary canal. The bacteria which reach the stomach must first run the gantlet of the digestive juices in this cavity. The gastric juice of a healthy individual always contains a certain amount of acid, and many of the invading foes are either killed by a small quantity of this acid, or so weakened by it that they are rendered innocuous. If they do pass through the stomach uninjured they come then into the intestine and there find other digestive fluids and other adverse conditions. Throughout the stomach and intestine, too, they find their entrance into the body checked by a protective mucous membrane similar to that in the mouth and throat. The epithelial covering of the mucous membrane of the intestines, it is true, does not appear to be as thorough a protection against these invading hosts as is the epithelial covering of the skin. It is one of the essential properties of the intestinal walls to absorb material from the alimentary canal, since in this way only does the human body obtain nutriment from its food. If the intestine can thus absorb nutriment there is reason for thinking it may also, to a certain extent, absorb these invading micro-organisms. But in spite of this the absorption is not a ready one, and the invading organisms meet resistance even in the intestines which, although less than that in the mouth, is frequently too great for them to overcome. Our giant is thus living within a castle surrounded by a high protective wall sufficient in most cases to exclude invaders. Many an attack of bacterial foes is rendered fruitless by this wall. Hostile bacteria, though

brought in contact with it, are unable to pass, soon give up the attack, and die from lack of proper conditions for their continued life. We must not forget, however, that there are some species of bacteria which apparently do not need to actually pass this protective wall to produce trouble. The Asiatic cholera germs grow chiefly in the intestine, without penetrating its walls to enter the body. It produces its trouble by secreting in the intestine soluble poisons which, being dissolved in the liquids there, are absorbed through its walls. These foes are thus provided with means of throwing their missiles of destruction through the walls they are themselves unable to pass. But, while there are such instances, most species of injurious bacteria must pass through the outer protections before they can directly injure the body.

But we can readily understand that this protective wall may not always be an impervious one. Various accidents may happen to break it down in one place or another. A cut, a bruise, or an abrasion of the skin which breaks the epithelium, a scratch, a sore in the mouth, or cavities in decayed teeth may expose to attack the more delicate underlying tissues, and thus be large factors in this battle with microscopic hosts. Such breaks frequently constitute a breach in the wall through which the invaders make entrance. We can easily understand, too, how various slight ailments—such as those connected with a so-called "cold" which give rise to inflammation at various places in the lining of the mouth, throat, or lungs—will thus produce points of lessened resistance and assist the invading hosts in finding entrance into the organism. We can readily comprehend, for these reasons, why it is so common for a cold or a cough to turn into consumption. There is no connection between the cold and the consumption, but the cold has produced places of lessened resistance to invasion in the epithelial lining of the throat and the lungs, and here the bacterial foes which are in the mouth, trying to find entrance, may pass into the body. The inflammatory condition produced by the cold has thus broken down the outer line of fortification. It is not, however, a matter of indifference where the invading organism thus finds entrance. Some species of bacteria, it is true, are nearly indifferent in this respect. The most deadly of all human

enemies, the "*tuberculosis bacillus*," apparently is able to thrive almost anywhere in the body. It may attack a gland and produce scrofula; it may attack the kidneys or the joints, producing well-known diseases of those organs; or it may attack the lungs and produce consumption. Here is an organism which can thrive well enough wherever it finds foothold. But the same cannot be said of most of our microscopic foes. Some are capable of living only in certain places. The bacterium which produces the Asiatic cholera apparently can attack the body only through the intestine, for it seems to be a matter of far less danger if these organisms find their way into the blood or into the abdominal cavity. On the other hand, the organisms which produce *tetanus* succeed well enough if they reach the spaces beneath the skin, but gain no foothold if they are taken into the stomach, or if they are injected into the blood. The diphtheria germs appear to be capable of growing only when they succeed in attaching themselves upon certain of the soft, moist surfaces of the body, such as those of the throat or tonsils, or the moist membrane that covers the eyes. If thus each species of attacking foe must find, not only a favorable point for entrance, but also a point in some particular part of the body, the chance that any of the microscopic organisms may get an opportunity of making a successful attack upon the body of a man is somewhat reduced.

But even after the bacteria have succeeded in passing these outer ramparts, the battle is not yet over. On the other hand, it is now that the actual conflict between the powers of the body and these microscopic invaders begins. After they have found entrance into the body the bacteria have arrayed against them strong resisting forces of the human organism, endeavoring to destroy and expel them. At this point, however, we find our comparison of an attack upon a castle a little faulty; success on the part of the invaders is not necessarily a matter of numbers. The bacteria are struggling simply to get a foothold within the body, where they can feed and grow. A few are perhaps entirely sufficient to seize this foothold; for these by multiplication may soon become indefinitely numerous, and shortly be abundant enough to take possession of the whole castle. To protect itself, therefore, the human body

must destroy every individual bacterium or render all incapable of growth. Their marvelous reproductive power gives the bacteria their advantage in the battle. On the other hand, it takes time even for these rapidly multiplying beings to become sufficiently numerous to do injury. There is thus an interval, after the penetration of the castle wall, when the invaders are weak in numbers. During this interval the inhabitant of the castle may hope to expel them. In this endeavor to exterminate the bacteria the resisting powers of the body are engaged. We do not as yet thoroughly understand the forces which the human organism is able to array against these invading foes. Some of its methods of defense, however, are already intelligible to us, and we know enough, at all events, to give us an idea of the intensity of the conflict that is going on and of the powerful forces which the human organism is able to bring against its invading enemies.

Of the thousands of different kinds of bacteria known to scientists to-day the majority of species are utterly unable to grow in the body, even if they should find entrance. Human flesh or human blood will furnish excellent food for them, if the individual be dead; but living human flesh and blood in some way exerts a repressing influence which is utterly fatal to the growth of a vast majority of species. Some few species, however, are not thus destroyed by the hostile agencies of the tissues of the animal, but are capable of growing and multiplying even in the living body. These we call "pathogenic" or "disease" germs, since, after they have thus become numerous, they produce a series of injurious effects in the body which result in disease. The number of species of bacteria, however, which can thus become a menace in the human body is really very small, a score or two only, according to our present knowledge, being capable of multiplying in the body. It is evident from these facts that the conditions existing in the tissues of man are hostile to the growth of most bacteria, and it is doubtless these same influences which are the controlling factors in this struggle between the human individual and all invading bacteria, whether harmless or not.

What are the forces, then, arrayed against these invaders? The essential nature of the battle appears to be a production

of poisons and counter-poisons. There is no question that there are many factors concerned in the matter. The temperature of the body may have its influence, for some of the invading organisms are found to be able to grow only under certain conditions of temperature, and the temperature of the body of man is not appropriate to their life. But the last few years have shown us one factor of primary importance standing forth prominently, ahead of all others. It appears as an undoubted fact that the first steps in repelling these foes are to flood them with certain poisonous products which check their growth. In the blood and lymph of man there are present certain products which have a direct deleterious influence upon the growth of micro-organisms. Of their repressing influence upon bacterial growth we are sure. They have been named "alexins," and they are produced by the living tissue of man, although as to their nature and method of production we are in almost dense ignorance. It is a fact beyond question that such alexins constitute the first method of defense possessed by the body against the invasion of micro-organisms, since they act as antiseptics, and common bacteria can no more grow in the living body tissues than they could in a solution containing other poisons. The great host of species found in water, milk, air, or the food, which live in the mouth, cling to the skin, and are almost omnipresent in nature, though capable of growing readily in ordinary lifeless, organic foods, are at once checked in their growth by the presence of these antiseptic agents which the living tissues pour upon them. They are not, therefore, pathogenic germs, are never able to produce any injury in the body, and are not sources of trouble to human health.

But there are, on the other hand, a few species of bacteria which may be able to retain their lodgment in the body, in spite of this attempt of the individual to get rid of them. These species constitute the pathogenic species, the so-called "disease germs." But how do they overcome the poisons which kill other bacteria? Even these species are attacked with equal vigor after entering the body, and in many a case the resistance of the body by means of its alexins is sufficient to render their invasion harmless. They, as well as the harm-

less forms, find the body poisons injurious to their growth. But the pathogenic species of bacteria are in some way capable of counteracting the action of the poisons thrown upon them. Apparently they are able to overcome the ordinary alexins of the body by reason of a power they possess of producing other products which serve to neutralize the latter, thus annulling their action. These few species of bacteria, when they get into the body, give rise at once to certain products which the bacteriologist has called "lysins." These lysins are as mysterious as the alexins, but they neutralize the effect of the alexins, and thus overcome the resistance that the body offers to bacterial growth. The invaders can now multiply rapidly enough to get a foothold in the body, and perhaps soon produce the abnormal symptoms which we call disease. Pathogenic bacteria, then, differ from the nonpathogenic bacteria primarily in this power of secreting products which can neutralize the ordinary effects of the alexins and thus overcome the resistance of the body.

The first opposition in the actual battle between the body and the invading bacteria is, then, through the agency of these poisonous chemical products which the body is producing at all times. Ordinarily, the human body is victor at once, since the bacteria are unable to grow, soon die, and are eliminated. This is very commonly true, even of the distinctively pathogenic bacteria, since very frequently they are so impeded in their growth as to disappear. In other cases the invading hosts overcome the resistance of the body alexins. But even if this occurs the battle is not yet over, for the individual has another method of defense which is now brought into activity to check the growth of the invading organisms. This second method of resistance is by a series of active cells found in the blood, known as "white blood corpuscles." These corpuscles are minute, active, protoplasmic bodies, present in the blood and lymph of man in great quantities. They are capable of active locomotion, and have the power of taking into their bodies small solid objects with which they come in contact. One of the duties of these corpuscles is thus to engulf minute irritating bodies which may be in the tissues and to carry them away, so acting as scavengers. They very commonly collect

in great numbers in the region of the invading bacteria—which appear to exert a strong attraction for them—and, leaving the blood vessels, they sometimes form a solid phalanx, completely surrounding the invading germs. Their collection at these points of attack may make itself seen externally in the phenomenon we call "inflammation." There appears to be no question that the corpuscles under these circumstances actually engage in a conflict with the invading pathogenic germs, although there has been many a question and a deal of dispute as to how they carry on this conflict. It has been held by some that they do so by actually swallowing the invading bacteria, digesting them, and thus, of course, destroying them, in exactly the same way that a small animal feeds upon and digests food—a process which has been called "phagocytosis." If this be true, the contest is between the powers of multiplication of the bacteria and the feeding power of these phagocyte cells. There are, however, many objections to this particular phase of the theory, and it seems to be far more probable that the white blood corpuscles in question do battle with the invading hosts in an entirely different way, and by a method which is again a chemical one. These cells, when they collect in these quantities around the invading hosts, rather appear to secrete from their own bodies certain injurious products which act upon the invading organisms much in the same way as the alexins already mentioned. Such secretions have a decidedly injurious effect upon the multiplying bacteria, rapidly check their growth, and, acting in union with the alexins, may perhaps entirely destroy them.

After the bacteria are thus killed the white blood corpuscles may load themselves with their dead bodies and carry them away. Sometimes they pass back into the blood stream and carry the bacteria to various parts of the body for elimination. Not infrequently many of the white corpuscles die in the contest, and then may accumulate in the form of pus, which makes its way through the skin to be discharged to the surface directly. Thus the white blood corpuscles or phagocytes are like a company of soldiers which form a castle guard. Their duty is to collect at the points of attack and do battle with such invaders as get a foothold within the walls. The battle goes on between

the phagocytes and the invading hosts merrily and vigorously; and if, in the end, the white corpuscles prove too strong for the invaders, the bacteria are gradually all destroyed, and the attack is repelled. The individual may have no untoward symptoms and, perhaps, no consciousness whatever that he has been exposed to an attack of invading hosts of micro-organisms. In other cases the bacteria prove to be too powerful for the phagocytes. They may multiply too rapidly for them, and sometimes the bacterial excretions drive the white corpuscles away. When very vigorous and very deadly bacteria invade the body the secretions produced by them are so powerful that, instead of attracting the white corpuscles to their vicinity, they actually drive them off. Under these circumstances the invading hosts multiply unimpeded and distribute themselves over the body, and disease rapidly follows.

Up to this point the battle between the body and the invading bacteria has been one that is wholly unconscious on the part of the individual. Likely enough he has no knowledge that he has even been exposed to the pathogenic invasion. The transportation of the bacteria, their entrance through some brokendown safeguard, their attempt to overcome the alexins of the body, and the concentration of the white blood corpuscles at the region in question for the purpose of doing battle with them, have all been carried on while the individual had absolutely no knowledge of what was going on. Possibly the last step may have shown itself as a slight inflammation in certain parts of the body, but this is the only external symptom to be seen. But in spite of the fact that the matter is beyond the realm of consciousness, the battle is none the less vigorous. During our life we are all thus fighting our battles with invading bacteria. In a majority of cases the attacking host is driven off by one or another method of defense, but once in a while all means of defense are insufficient. The bacteria which get into the body may neutralize the effect of the alexins, overcome the attack of the white blood corpuscles, and drive them away; and then, securing a strong foothold, they begin to grow and multiply. Then for the first time the individual becomes conscious of the onset of the disease itself.

Where the body alexins come from we can only imagine,

but beyond question they are the result of the activities of the body tissues. The idea that the human body produces poisons is no new one, but their relation to the resistance against disease has only recently been suspected. Some of the body cells, or all of them perhaps, are doubtless engaged in this process of filling the body with these protective compounds. Their production is a result of the body activity. It is evident, therefore, that one's general health will be an extremely important factor in the settling of this battle between the individual and the invading host. Robust health, with a body whose powers are strong, well nourished, and vigorous, will plainly furnish conditions for producing these normal alexins in greatest quantity. One whose bodily activities are weakened by poor nutrition, or by other injurious influences, can offer less resistance to bacterial invaders. A city whose citizens are strong and well nourished is better able to ward off attacks than one where malnutrition and disease have made inroads. It is plain, therefore, that the person in health and vigor will be likely to win his battles with invading bacterial hosts, while one who is not thus vigorous will be defeated in the battle because of the impaired production of these alexins and the lessened resisting power of the white blood corpuscles when they attack the invading hosts. Strength and vigor will surely be primary factors in the struggle. This is exactly in accordance with the experience of the world that vigorous health, good nutrition, and an active condition of the organism are the best possible safeguards against invasion of all kinds.

Here, too, we find an explanation of the occurrence, so commonly realized by physicians, of what are frequently called secondary complications. It is a common thing for an individual to be suffering from the attack of two, or perhaps three, different kinds of micro-organisms at once. Influenza may be followed by pneumonia; scarlet fever may be followed by diphtheria. Complications, or secondary diseases, are frequently caused by the invasion of different kinds of bacteria at the same time, or closely following each other. The second disease has no relation to the first, but follows it simply because the attack of the first micro-organism has weakened the resisting powers of the body.

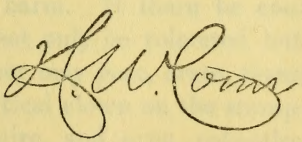
But the most severe battle between these pigmies and the giant comes later still. In spite of all these means of defense it frequently happens that the invading foe overcomes all resistance, holds its foothold in the body, and begins to multiply rapidly. Growing and multiplying as these bacteria now do, they secrete their own poisonous products in quantity, and these now begin to poison the individual attacked. Manifest signs of the poisoning appear and form the early symptoms of the disease. As the bacteria continue to increase, their poisonous effects become greater and the disease increases in severity. More and more severe becomes the poisoning, until a crisis is reached. The castle is held by the invading foe. But, meantime, a new set of resisting forces is developing in the body to drive out the bacteria which have thus taken possession. Although weakened by the poisoning and suffering from the disease, the body does not yet yield the battle, but somewhat slowly organizes a new attack upon the invaders. For a time the foes have an almost unimpeded course and grow rapidly. But after a little—the length of time varying with the disease—their further increase is checked, their vigor is impaired, and the disease ceases to extend. After this they rapidly diminish in numbers, and finally, unless death meantime results, they are all exterminated or driven out by the recuperated defensive powers.

That the body can thus call into activity another reserve force of resistance is clear enough. The very fact that recovery from a germ disease may take place proves it. Were there not some such reserve power of resistance the invading bacteria would always continue to grow until they produced fatal results from their poisons. Many times, it is true, the fatal result does occur, the resisting power of the body being insufficient to drive out the invaders. But even in these cases the body makes a heroic struggle, and the problem as to which of the two combating forces is the stronger may be long in doubt. Will the final resisting powers of the body drive out the invaders, or will the bacteria prove the more vigorous? This is the question which will decide recovery or death. A heroic resistance is at all events offered, and, as in all close contests, an incident may turn the tide of victory.

To guide these incidents is the physician's chief duty in treating a germ disease. Either the bacteria must be driven out or rendered harmless, or the individual must die. If the battle is won it must be by the powers of the body's resistance. The physician must as a rule use his skill, not in destroying the bacteria, but in stimulating the body to fight its own battle with its foes.

Of the nature of this last means of defense we are still in the dark. In some cases the body produces by its cell activities counter-poisons which neutralize the effect of the bacterial poisons (antitoxins), and, after this, no longer weakened by the poisoning effects of the bacterial growth, it is able to expel the invaders. In some cases the body apparently secretes around the bacteria a sort of inclosing capsule, which prevents their further distribution and holds them in check. But upon this matter, at best, our knowledge is meager. We see the signs of the conflict, we realize its intensity, and we know its results. The future will tell us how the battle is fought, and may thus show how we may intelligently aid these subconscious forces in the winning of victory.

Such, in brief, is the everyday battle of the pigmies and the giant, carried on without our volition, or even our consciousness. The human body is not helpless in the presence of its foes, in spite of their extraordinary power of multiplication. To aid it in carrying on this contest the best assistance we can give is to furnish conditions for health and vigor. Sanitation may enable us to avoid some of the attacks, but, after all, our reliance must be upon our own vital resisting powers. Good nutrition and bodily activity furnish the elements of victory. We must remember that a germ disease is a battle, from the moment when the first bacterium enters the body until the last one is expelled, and if recovery takes place it will be from the power the body has of driving off its foes by its own powers of resistance, and not by driving away the invaders by the use of drugs.



Art. V.—THE CLERICAL LION.

This means the lionized clergyman. He is in vogue, and has been for a long time. There is a great variety of his kind —Catholic, Protestant, and Jew, settled and unsettled, surpliced and unfrocked. He is rather unaccountable, usually becoming a lion without intending so to be, as any who purposely aim at this distinction may fall woefully short. We believe in him, for why not the clerical lion? Washington and Lincoln are lionized presidents. Kepler and Newton, Edison and Pasteur, in science; Alexander, Napoleon, and Grant in war—all these rank as lions. Clergymen are as brainy, often more scholarly, and gifted with the power of persuasive speech. As humanity is lamest on the moral and spiritual side, clergyman lions would seem more indispensable than all other types of leonine men. Beecher and Simpson, Storrs and Phillips Brooks, and, before them, Edwards and Whitefield, stand out as samples of the noble race of clergyman lions.

But it should not be imagined that they are such solely on account of any external oddity or idiosyncrasy. They meet a want in the popular mind. Hero worship belongs to us, and, as Carlyle makes plain, is good for mankind. It has greatly toned up the manliness of this and other nations to look at Hobson in Santiago Harbor, and there are millions of such young lions under thirty years of age in this nation. A score of such are afloat as commanders of our battleships, though some of them may now be enjoying an undue share of lionization.

Latitude of nativity and training, if it does not hinder, may help. Idioms of speech and colloquialisms such as would be vulgarity from one "to the manner born," pronunciations never so obsolete are not only tolerated but relished. They smack of quaintness, and even help show off a real clerical lion. There must, however, be genuine strength and courage underneath, or these will only harm. If there be courage, wit, and humor, barbarism will not only be tolerated but relished for a season. The preacher may pose, orate, thrust his hands in his pockets like a political clown on the stump or a pettifogger before a country squire, and even patronize his

audience by talking down to them; such external accidents seem to facilitate lionizing. A better sort of trimming is the foreign brogue. How delicious to our somewhat cloyed taste is a Scotch, Irish, or even British twang, and also the German idiom with its oddity! These trimmings seem to help out.

Aggressiveness, even to rashness, helps. If the lion's paw knocks things about, even indiscriminately, jarring some people and habits, this result should not be deplored; provided the lion be real and knocks out of the way other people and things deserving it his leonine rank is recognized. But it is necessary that his blows fall, not on those far back in the time of the Pharisees, nor far away in Spain, Paris, or China, but on those near at hand. Let him not, however, lose heart, should it ever happen that for this same thing he may be attacked for a cur, and even driven out of town.

The king of the natural forest is long-lived. The clerical lion is rarely so. He sometimes catches the eye of the metropolis; the press helps to bring out his royal proportions, and he may reign for a few years—five, ten, or twenty—but must not abide in the same place too long. New lions will be demanded by the changing fancy. Chicago has had several of them within twenty years past. Let it be granted that the largest and strongest have not always been those most on exhibition, for some royal fellows have not caught the eye of the general public. Usually those lionized have been men of gifts and even genius; generally they have been sincere, able, excellent men; sometimes they have been a little erratic and one-sided, not the safest leaders, and, fortunately, with no vast following. As New York and Chicago vie for expositions, conventions, and commercial supremacy, so do they bid against each other in the commodity of clerical lion. The land has been filled with descriptions of the noble fellows—the color of their eyes, their talons, teeth, fur, and flowing mane, the cost of keep, their favorite fare, and all. And not great cities only, but small ones, and even towns and villages engage in their measure of lionizing. Many a noble minister is obliged to hear and read much of some Rev. Leonine Mighty, whose tracks have been left all about town, or who has just lately arrived and is being pampered by rare cuts tossed to him from the *Local Lionizer*, which

announces, from week to week, the public duty of hearkening for next Sunday's roar from the Rev. Mr. Mighty.

There is temptation to recklessness in order to secure a place in the menagerie and a position in its forefront. Liberality is good nourishment, if it change not into laxity of views and recklessness of life. Friskiness of conduct may at first be mere playfulness, but if it degenerate into undue frivolity and loose morals it is fatal. Some have aimed at the lion's rank, by this course, whose end reminds one of the famous Lion of Lucerne, by Thorwaldsen, thrust through by the fatal dart, the sick head of the poor beast resting on the lily of France as he dies forsaken and alone.

The lion's part is one difficult to play. A sharp listener once said to the writer: "There must be something weak up there at J Church, where they keep that fellow's roaring so constantly sounding through the *City Trumpet*, and I have not interest enough to go and see about it." We once heard the roar of a whole cageful, one after another, in a *Saturday Strombus*, foretelling what was to be heard on the morrow, and there followed immediately some patent medicine man's notes, in the same conch blast, proclaiming the virtues of tonics and bitters.

Dame Fashion often shows her fancy in this matter; sometimes she puts on her hood and white ruff and goes off to the ecclesiastical exchange, saying: "Our Leo is getting a little brown as to fur; we think it may be his teeth are growing a bit dull, though he is in apparent health. His roar is as vibrant as ever, if not a little more so. In fact, it has increased so as to frighten the children and keep us older folks awake more than usual. We think that what we need is one more nearly the age of the youngsters, whom we regret to see growing careless about our sanctuary. Some of them have been attracted over the way, where, they say, is a young roarer, whose mane is short and thin. Sometimes they like to take a spin on their wheels, or go to see the games at the ball grounds, even on the Sabbath. In fact, it just breaks my heart to see my husband sitting in the library on Sunday, enjoying his cigar and newspaper. Now, what have you, Mr. Ecclesiasticus, to recommend us?"

He: "Like you, they are a little restless at Metropolitanville, and one of them has just been here with the same inquiry. How would you like the Rev. Dr. Able, their present supply? He is scholarly, devout, clean, experienced, and a wise leader with a noble family."

She: "How old is he? If he is over blank years he will never draw our young folks. We must have a cub, not dangerous, but sportive and pretty. Some love of a creature!"

He: "Very well, I think I can recommend what you want, though I assure you that I cannot be held responsible for results. The fact is, this demand is very much the fashion now."

She (going away): "I do hope that Metropolitanville Church has not asked for him, for we at J Street would not be suited by what would please them, we are so superior. But if we are first won't we have our own way with him in salary, slippers and all! And we could furnish him with a love of a wife."

Ecclesiasticus (alone): "What are we coming to? Just as our men reach their zenith, and even before, there is a demand for veal instead of steak. When the army has needed leaders trained veterans have been ready for command. Formerly the Duke of Blenheim and Von Moltke, seasoned sons of Mars, led the armies of Europe. Our navy has swept the Spanish fleets from the seas, commanded by those whose heads are gray. Our President and his cabinet went through the war over thirty years ago. Men of like years head the great universities. Leaders of letters and commerce are in their golden prime. Madame Grundy would sweep us all aside for a pet cub. When this same lady is seriously ill she must have the best trained lions of Æsculapius. If financial ruin overhangs her husband's business two or three tawny old fellows from the legal den must be had, even if all Gotham is searched for them. Inexperience is called to leadership only in the momentous concerns of religion."

It may not be straining our metaphor to inquire whether many a clerical lion would stand the test if sent down to a position of obscurity—or, rather, up to it—where Sheldon in his graphic story sent his pulpit orators and even bishops. A

mighty one may walk boldly and majestically, if well fed and housed, where Madame Grundy fondles and admires; where there are silken robes, crocheted slippers, and electric lights; where applause rings and *prima donna* notes blend with the *basso profundo*. But where the meal barrel is empty and the rusty coat must be turned to last another year, where filth and moral vileness prevail, where squalor reigns and despair broods, where such wards as that in which Jane Addams works are bought or beaten into submission by blear-eyed aldermen, "even where Satan's seat is"—if, there, his heart and carriage be that of a lion, he shows that he is fit for any place, even to face the fiercest foes of society in deadly combat.

Lion-hunting is great sport, but it takes a great man to enjoy it, for it is expensive. The carvings on the ruins of Nineveh illustrate this. If hirelings did take part it was as trained hunters to snare the beast, but it took the royal purse to pay for the sport. Amos, the prophet, being a shepherd, knew the animal's habits, and significantly asks, "Will a lion roar in the forest when he hath no prey?" So, when Gotham wants a lion from her western rival, how they tempt the beast by proffers of prey, larger and larger, sufficient to make the whole menagerie roar with envy!

The woods are full of lions who do little roaring. The kingly beast of nature is, for the most part, quiet; he approaches silently, crouching unobserved; but it is in this quiet way that he finds his richest game. Let the fact be written down that there are a hundred thousand clergymen in this western world who are, for the most part, quiet, but who have a courage which never flinches. We have seen hundreds of them all over the plains of the once "great American desert," who, when hungry and poorly fed, would not retreat from brazen skies and parched fields.

To come out a little from the cover of our metaphor, it is no very alluring thing to contemplate the prospect of being a "second" or "third class" minister. The great majority, however, face it and never flinch. There he goes, modest, pure, sincere, manly, preaching faithfully, giving himself to his people, patient under their complaints, sympathetic in their sorrows, tolerant of their prejudices, disregarding censure,

grateful for any appreciation, taking few or no vacations, since his income, with the hard toils of his wife and the needs of his children for education, will not permit such luxuries. He would read widely, but can ill afford books and magazines; he would travel and see the world, but must wait for the opportunity till he sees the "land of far distances." He goes from "White Chapel" to "Smith's School House," from "Mineral" to "Dugout;" or he may be the only pastor "Jim Town" can afford. The years pass on; his time has come. He has preached his last sermon; the news of his ended work comes on the wings of gossip, or some friend whispers it. Perhaps his wife has seen it; some break, it may be, in physical or mental machinery has announced it. The harness must be put off and he turned out to die. At last, in his coffin, his face wears the conqueror's expression. His spiritual children are in all the land; whole communities have been saved through his life; the colleges have been fuller through those he found out and passed up to them. The professions are blest in his spiritual children. Mission fields are reproducing harvests of his sowing. His wife lingers on this side of the river, or is on the other, awaiting him. His own sons have come to honor as ministers, artisans, merchants, physicians, teachers, lawyers, builders, soldiers, sailors, or statesmen—all servants of their King; his daughters are womanly. As the household bear away the body of their father they thank God that he was a third class minister of the word, having possibly as many sons in the Gospel, as many spiritual descendants in every rank of life, as any metropolitan lion who ever roared. He was molded in his character after the nature of Him who is at once the Lion and the Lamb before the throne of God, who broke the seals of truth to a benighted world.

Isaac Crook

Art. VI.—THE PREREQUISITES OF A CHRISTIAN SOCIOLOGY.

Sociology is one of the latter-day sciences. It is a branch of general philosophy, and more particularly deals with the phenomena of human society. It is a most comprehensive and complex science. Astronomy, which is concerned with the heavenly bodies, chemistry, which deals with the constituents of the earth, and geology, which studies the construction of the earth's surface, are all simple sciences, not placing any special impediment in the way of comprehension. But sociology, which studies man and his social relations, offers great obstacles; the facts it has to consider are many and varied; and the chief of its difficulties, at least from a materialistic standpoint, lies in the fact that man is not subject to law in the sense that a star is, or a mountain, or even an animal.

And, for this latter reason, sociology can never be one of the strict sciences, for it is a characteristic of a strict science like acoustics or chemistry that there is no room for the play of a force so incalculable as is the human mind. The thinkers, therefore, who endeavor to make sociology as much a strict science as even biology succeed in the attempt only by reducing to a vanishing minimum the free nature of man. Continuous physical causation can have no place in sociology, rightly understood.

Up to quite recently political economy, rightly named the "dismal science," was the only sociological study of man we possessed; but to-day numbers of thinkers are engaged in collecting and collating the facts of human life—in building up a warmer, truer, and, we trust, more Christian conception of man, as he stands touching at ten thousand points the increasingly complex life of society. And this new and developing science is sociology. It is a field where the Christian thinker ought to be much in evidence. Apparently, however, the foundations of the science are being laid by men of other schools. We cannot without ridicule speak of a Christian chemistry, for the simple reason that atoms and molecules are of fixed property and incapable of any interplay or of any

result not already provided for in their essential natures. But man is a molecule in course of development, possessing, it is true, certain inalienable characteristics, yet capable of such infinite modification as to make possible countless modes of society. And the Christian form of society will result from the Christian modification of man.

Between man as he is and man as he ought to be there is an immense difference. Christianity, it should be observed, is not concerned primarily with man as he is; it regards him in the light of his possibilities. And what are mere possibilities for the race as a whole have become actualities for a smaller portion of it. To reconstruct society on the basis of man as he was, or in general at the present is, gives the lie to our aspirations and to the coming of the kingdom of God upon the earth. We cannot accept as true any system looking to the development of society which ignores the forces proceeding from the cross of Christ. Sociology, then, from this standpoint will differ from other conceptions of the science in this, that its subject-matter, man, is viewed as ideal rather than actual. Far from recognizing man as but a link in the eternal chain of causation, we infuse into him a power not himself, and with the modified man lay the foundation of a lasting and righteous society. The greatest stress must be laid on psychic factors, and among these factors the enlightened conscience will hold a prominent place. Not static, but dynamic and tremendously ethical, is the conception we are suggesting.

It may be thought that to construct a science on what ought to be, rather than upon actual phenomena, is an extremely hazardous undertaking. So it would be in any domain outside the sphere of human activity. But what is man? In the answer to this question will be found the gist of the whole matter. It has been remarked by Schmidt, in his *Doctrine of Descent*, that it might almost be named as the characteristic of the species man that his mental development covers such an exceedingly wide range. And what are the sociologists of materialistic bias doing to-day? Not studying man as he is, more than man as they see him climbing up through long and weary stages to the light of to-day. Indeed, the soci-

ology which claims on evolutionary grounds the title of a strict science has no message for the morrow, and has won for itself few if any principles which would not justify anarchy as the goal of human society. A fading flower is it, of which history is the stem and archæology the root.

Sociology, which term we owe to Compte, is concerned with social phenomena and their forces. It may not on that account, however, ignore the activities of the individual, for that would be equivalent to saying that chemistry is the study of compounds, overlooking the fact that a knowledge of the properties of the elements must come first. Sociology is not analogous to organic chemistry, which is a study of the carbon compounds, but to chemistry as a whole, ranging from the properties of the simplest element to those of the most complex substance. To this it may be replied that specific sciences deal with man, the individual; that, thus, psychology systematizes the phenomena of mind, and physiology the functions and activities of the body; and that there is apparently no room for a sociological conception of man considered as a unit. But a moment's consideration will show that a portion of the phenomena embraced in these sciences are more directly related to his social life, and that he possesses, in addition, many peculiarities which transcend the ordinary method of these sciences.

Man, the genus, belongs more exclusively to psycho-physiological science; man, the species, belongs more properly to sociology. This distinction, however, will be apprehended with greater force when we look at man built up into society. Nevertheless, we insist that scientifically the individual is the true basis of sociology, while, for our part, we require that it shall be the individual idealized in the light of our most holy faith. From this standpoint the whole matter may be put thus: sociology is the science of the variable elements in man, and when these elements are raised to their highest and finest power we have the efficient forces of Christian sociology. If, then, we inquire as to the causes of the difference between French society and English, between the collective life of Peking and that of Philadelphia, we shall not find the causes, strictly speaking, to be either psychological or physio-

logical, but sociological. Psycho-physiological analysis would disclose to us merely bodies of men mentally built on the same general plan; the properties, therefore, which differentiate the men so considerably from each other, and which become so apparent when they come together in the formation of society, are sociological in character.

Thus, in addition to the activities and functions of the common nature of man which supply the phenomena for psycho-physiological investigation, we have other factors to take into consideration, such as indeed hold within themselves the potentialities of an immense range of social organizations. We might make the lower sciences cover the ground of these variable and multitudinous phenomena, just as Compte made biology cover the facts of sociology. This he was able to do by calling psychology "transcendental biology" By calling sociology "transcendental psychology" we might refuse to hand over to the highest science the individual traits which allow of the possibility and determine the character of any given social organization, and by retaining them within the lower generalization we might gain a delusive completeness, at the expense, however, of truth. The lower we descend the scale of human life the more completely, it would appear, does the psycho-physiological method correspond with the totality of human existence; the higher we ascend the greater need for a larger method. And it is further to be observed that it is in the interests of the lower science that we withdraw the variable sociological elements antagonistic, as such elements must always be, to the notion of a strict science.

The idea we are endeavoring to convey regarding the nature of the relation between the genus man and man the species is clearly suggested in the phenomena of the strawberry plant. Says Huxley:

> Everybody is familiar with the way in which the suckers of the strawberry plant behave. A thin cylinder of living tissue keeps on growing at its free end until it attains a considerable length. At successive intervals it develops buds, which develop into strawberry plants, and these become independent by the death of the parts of the sucker which connect them. The rest of the sucker, however, may go on living and growing indefinitely, and, circumstances remaining favorable, there is no reason why it should ever die.

Keeping up the figure, and with all reasonable qualifications, we may say that upon the "sucker" humanity the various societies of men have their origin and reach their development. The underlying and never-dying life in its nature belongs to the domain of psychophysiology; but sociology embraces the forces which result in the modification of the common life, having to do with the factors which have led to a Chinese bud here and an American bud there.

In looking round, then, for our sociological factors we do not wish to intimate that they will differ absolutely from other phenomena of human life. In many cases the difference will be one of color, direction, temper. Thus, love as an attribute of the genus man will be psychological; but love as manifested in the habits and customs of various societies will be sociological. This universal attribute of man, as we know, plays a most prominent part in his collective life. Taking love, then, as one of the social forces—and, so far as it may be allied with the sexual instinct, confining it to the domain of psycho-physiology—it is impossible not to see that in a body of men in which it has been tempered by the example of Christ and in a body of men in which it has been colored by Mohammed very different results must accrue, making far-reaching modifications of habit, custom, institution, and language. The difference between a Christian father and a heathen father is sociological in character, and Christian at that. And the causes of sociological modification, as we see it in its higher reaches, are not evolutionary, but historical, not an unfolding so much as a clothing upon. The men who with arduous labor collect the multitudinous *data* respecting the social institution which we call marriage, and who crown their painstaking work with the title "the evolution of marriage," cannot surely themselves, whatever may be said of their readers, be under the delusion that they have accounted for the Christian institution. There could have been no Christian marriage unless human nature had undergone conscious modification by the teaching and power of Jesus Christ. Referring to our illustration of the strawberry plant, the early and wild products came about by natural processes, but the luscious fruit we enjoy is the outcome of intelligent modifica-

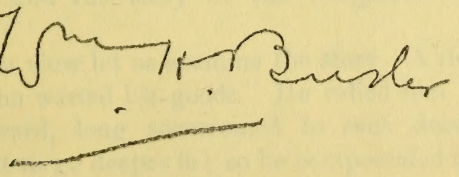
tion of the primal life. The human institution, too, may have had its natural beginning, but, if we know how to produce the finest fruit, this shall be the basis of our further working. The dark underprocesses we would like to know, but have no intention of acting upon them.

To bring to a point, then, much of the preceding, let us say that, finding man, the unit of the science, to be so variable a factor, of a practically unknown potentiality of development and characterized by an element inscrutable and incalculable, we cannot do less than deny to sociology the title of a strict science. We are sorry to find ourselves with no sympathy whatever for the attempt to make the coming science merely the highest expression of cosmic order. In the Romanes lecture on "Evolution and Ethics," in which may be found Huxley's maturest thought, the position taken is virtually a repudiation of the principle by which writers not a few are endeavoring to construct the science of society. Huxley frees man from the tyrannous chain of natural causation, and places him self-centered and supreme amid the cosmic forces. He says:

> Social progress means the checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process. . . . The cosmic process has no sort of relation to moral ends. The imitation of it by man is inconsistent with the first principles of ethics. . . . Let us understand once for all that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it.

These words come from a man whose thought habitually emphasized the cosmic process. As there cannot be a science of sociology in the sense that there can be a science of the stars, of the trees, or of the elements, we advance to the further position that it is this very fact which makes possible and reasonable a Christian sociology.

> Another day
> Dawns on the race of men; another world;
> New heavens and a new earth.



Art. VII.—THE PARABLE OF THE UNJUST STEWARD—Luke xvi, 1-31.

The parable of the unjust steward has been regarded as the *crux interpretum*. The historical or the logical connection is not such as to aid materially in arriving at a correct exegesis. The interpretations usually given make it teach the lesson of a wise and prudent use of this world's goods. The steward, however wanting in fidelity and care, showed great prudence in the use he made of present opportunities as a means of providing for the future. Such interpretations have never satisfied our mind. Is a master likely so heartily to commend a man who has compounded his dishonesty? At the moment when he is bringing a culprit to justice and threatening to dismiss him from his service is he likely to be turned from his purpose by a new and a shrewder trick, by which he is wronged more than ever? Were the parables of Jesus anywhere else so untrue to nature and to fact? Moreover, we cannot concede that Jesus, so fertile in parable and in illustration, was led into even a semiapproval of such deeds, in advising good men to be thus instructed by the example of the wicked. Though the parable is one of acknowledged difficulty, we venture another explanation.

Let us note the following facts: (1) Through this whole period of his ministry Jesus is ruthlessly exposing the fallacious principles and the shams of the Pharisees; (2) The three sections of chapter xvi have one thought running through them; (3) The parable of the unjust steward made the Pharisees scoff at him, called out a stern denunciation of their hypocrisy, and was followed by the parable of Dives and Lazarus; (4) Jesus makes very frequent use of irony and sarcasm, especially in dealing with the scribes and Pharisees. (Compare Luke xv, 7; xviii, 9-14; vii, 35, and the story of the Gergesene demoniac.)

With these points in view let us examine the story. A rich man had a steward who wasted his goods. He called him to judgment. The steward, long accustomed to such deeds, knew of no escape but to go deeper in; so he compounded his

dishonesty against his master, in the hope of making friends of the kindly treated debtors whose bills he reduced. The master discovered the added fraud. With bitterest irony Jesus says: "The Lord commended that unjust steward, did he? No. The sons of this generation, in worldly things, are wiser than that. No man commends such a steward. Yet you Pharisees act as if you thought God would do just such a thing, as if he were less just and shrewd than a good master. Will he continue in his kingdom men who have wasted his intrusted treasure of opportunity and privilege and are now compounding the fault by traditions and refinings which are mere travesties of the truth, men who are lauding principles merely calculated to increase their goods and their friends in this world?" Then Christ adds with bitter sarcasm, "I say unto you, go on making friends in that way; use this mammon of unrighteousness; when it shall fail such friends will receive you into eternal tabernacles." They know in their innermost soul the folly of believing that such principles are eternal, that such friends would be of any service to them in eternity. When they quail under the rebuke of the ironical picture he appeals to their slumbering sense of rational justice by saying, "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much."

The underlying thought in verses 11 to 13 is that they must not deceive themselves by supposing that religion and business can be divorced. If they are not true, just, upright, and faithful to the real principles of religion in handling "unrighteous mammon" (ironical), how can they hope to have the true riches? Faithfulness in handling another's and faithfulness in handling one's own are synonymous for the true disciple. This is the direct implication of "Love thy neighbor as thyself," which was a part of their own law. There is no such thing as serving two masters, no possibility of one code for the Church and another for the marts of trade, no sacred and secular in conflict with each other. If there were, a man must choose one and hate the other. In the very nature of things he cannot serve God and mammon. His business deal is the index of his religious sincerity, and it is laughable to think of friends

made on unrighteous principles receiving a man into eternal felicity, or of ill-gotten gain becoming permanently valuable to him. How natural, then, that the Pharisees, "who were lovers of money," should scoff at him (v. 14). But he continues in the same strain (v. 15–18), saying: "You may justify such a course in the sight of men, wicked like yourselves, but God measures character by the controlling motives of the heart. You cannot be a dishonest trader and a true subject of the kingdom. Exalt these things among men, yet they still remain abomination in the sight of God. There are no two forces—God and mammon—as some vainly suppose. If you are God's, you know no mammon in the world. All is managed on the eternal principle of the kingdom—love."

The remaining observations of Christ fall naturally into the thread of this exposition. We see no reason for the position taken by Gardiner, in his *Harmony*, that these verses stand isolated here, without any reference to the circumstances under which they were severally spoken, and that hence their true chronological position must be determined by Matthew; nor can we agree with Wright, in assigning them to another division and to another cycle of our Lord's teaching. He may have uttered the same or similar sentiments on other occasions, but we have no doubt that they served to probe to the core the festering sore of Phariseeism on this occasion. Jesus proceeds: "The law and the prophets were preached unto John; since then the kingdom of God is preached, and men, overanxious to have the long-expected appear, are manifesting impatience and untimely zeal to have it come in its fullness, wholly ignorant of the fact that it will not supplant one jot or one tittle of the law." It comes, in other words, according to an ordered progress, and cannot be forced into manifestation. It is the enthronement of righteous principles, born of love to God and love to men, which were the two great commandments of the law. These must have right of way in the heart of every true subject of God's kingdom. Such characters as these mammon worshipers cannot, therefore, have any part in it for time or for eternity. They are making void the very law itself by their traditions and their false views of its import. He then takes a specific illustration. Adultery remains adultery, though

legalized, and a man never can relieve himself of his responsibility for the union by the plea that the woman was separated from her husband before he married her. The Lord cannot commend any such subterfuges any more than the master could commend that steward in his double dealing. The whole conversation is a merciless exposure of the hollow pretensions of the Pharisees and a plea for the absolute sincerity and the strict conformity to truth which are the very essence of discipleship.

The parable of Dives and Lazarus (vs. 19–31), which immediately follows, and which we have no doubt was spoken on the same occasion, points the moral. Its main lessons are:

1. There is a future world, and in it a separation of the good and the bad.

2. These principles, now so ardently held, or so triflingly treated, eventually lead men to places separated by a great and an impassable gulf.

3. The children of mammon have only regret, remorse, and shame in the ultimate outcome of their cherished methods. Their friends can neither help them nor be helped by them. Note the striking application to the hopes of the unjust steward in the parable. He continued to defraud his master, in the hope of making friends to help him in his extremity. The parable also warrants our interpretation of Jesus's own application.

4. The remedy lies, not in resurrected prophets or messengers, not in signs and physical miracles, both of which the Pharisees were continually demanding, but in the faithful following of the little light which they had. If they would but do the will of God as laid down in the law, following the truth as enunciated by Jesus, they would know of the doctrine. The principles underlying each were eternal. They were, moreover, parallel with those implanted in their very souls, and were revealed in that truth, which, though given in many parts and in many places, has an inherent unity that never changes. These Pharisees were trifling with these principles, until the very light which was in them was becoming darkness. They were now so blind that they could think of God as less wise, shrewd, and just than an ordinary business man dealing with a dishonest employee.

5. The Pharisees were lovers of money, but Jesus intimates that in the last accounting the poor beggar may be better off than the man whose riches were the only good he ever knew. It is not a denunciation of wealth, but of those who sacrifice principle for wealth, and has its direct application to the audience before the Lord, as shown above. Recurring to the parable of the unjust steward, it shows the eternal condition of the man who tries to continue in his position by ever-increasing fraud, and who strives to add to his friends by ever-increasing wickedness. There are felicities which money cannot buy, and soul states more to be dreaded than poverty.

The following inferences concerning Lazarus would seem to be warranted: (1) He was a beggar through misfortune, and not from choice. (2) He did not murmur against God's distribution of wealth, nor the rich man's use of it. (3) He did not exult over the change of relations between himself and Dives, after angels had carried him to the fields Elysian. We think, however, that it is not the purpose of this last parable to give information concerning the unseen world, but simply to enforce the teachings of the former parable, and to make plain the general principle that bliss and misery after death are determined by conduct previous to death; so that

> 'Tis not the whole of life to live,
> Nor all of death to die.

Thomas Nicholson.

Art. VIII.—BEGINNINGS OF CHRISTIAN ART.

Christian art, like Christ himself, was of humble birth. Born in the catacombs of Rome, where martyrs were buried and the persecuted took refuge, it is a significant fact in the history of early Christianity that its art is expressive of gladness. There is no sign of mourning or resentment, and no token of vengeance, but all breathes charity and benevolence.

We find that primitive Christians shrank from the idea of a picture of Christ and looked on art with no friendly eye. The Jews felt it forbidden by the second commandment, and be it remembered that multitudes of the early Christians were converted from Judaism. The natural longing of mankind, however, for the visible representation of One whom they revered and adored gradually overcame this prejudice, though for four centuries after the ascension it was regarded as an act of irreverence, if not of actual profanity, to paint Christ in his purely human aspect.

The first modest ventures at artistic expression appear on the walls of a chamber in the catacombs, in symbolic figures. One standing in this narrow chamber may perhaps be reminded of some dumb child like Helen Kellar, who by a few lines or figures reveals all the depths and heights of her little life. So the early Christians, denied the expression of their new precious faith both from fear of persecution and their early training, found expression of it in a few simple lines which a child might easily execute, but which to-day reveal the life of that time better than the most eloquent orator or gifted historian. Commonest among the symbols is the fish, representing various Christian ideas such as baptism, and alluding to the miraculous draught of fishes, when Christ had said, "Follow me, and I will make you fishers of men." It also represents the Church under the figure of the drawnet, full of fish both good and bad. Doubtless, also, it has this significance, that the Greek word "fish" is formed by the initial letters of the sentence, "Jesus, Christ, Son of God, Saviour." Another common symbol of Christ is naturally the vine: "I am the vine, ye are the

branches." It is indicative, too, of the joyous and happy character of the Christian faith.

In the next development of art we find Christ represented indirectly by pagan analogies. This was accounted for by the fact that they themselves had been pagans and were unaccustomed to any other decoration. They rejoiced to infuse these pagan figures with a new spirit. No heathen symbol better accorded with their tone of mind than that which represented the youthful Orpheus taming the wild animals with his lyre. That beautiful and attractive figure, subduing the savage passion of the animals and drawing all to listen to him, appeared to the Christians a most fit emblem of Christ as the king of love and peace, as the law of life and the harmony of the world. In times of persecution there was a distinct advantage in the use of symbols which were full of divine significance to the Christians, while they did not arouse the hatred and fury of the heathen. Thus, the stories of Cupid and Psyche were chosen as an emblem of God's love for the soul. Christian art went a step farther when it represented Christ by Old Testament figures such as that of Jonah, typifying the resurrection, and that of Daniel in the lions' den and the three children in the furnace, setting forth the same fact. This last must have been full of consolation to those who had seen their brethren wrapped in the hideous pitchy tunic and burning as living torches in the gardens of Nero. Moses striking the rock suggested Christ the fountain of living water; the sacrifice of Isaac by Abraham suggested the sacrifice of Christ.

The next advance in art represented Christ by New Testament allusions, and of these the simplest and most cherished specimens are those which represent Christ as the Good Shepherd. This touching figure seems to have inspired the simple Christian painters with delightful skill. Dean Stanley says:

> It answers the question, What was the popular religion of the first Christians? It was, in one word, the religion of the Good Shepherd. The kindness, the courage, the love, the beauty, the grace of the Good Shepherd was to them, if we may so speak, Prayer Book and Articles, Creed and Canons, all in one. They looked on that figure and it conveyed to them all they wanted. As ages passed on the Good Shepherd faded from the mind of the Christian world, and other emblems of the Christian faith have taken his place. Instead of the gracious and gentle pas-

tor there came the omnipotent Judge, or the crucified Sufferer, or the infant in his mother's arms, or the Master in his parting supper, or the figures of innumerable saints and angels. But the Good Shepherd represents to us the joyful, cheerful side of Christianity.

The popular conception of Christ in the early Church was of the strong and joyous youth, of eternal growth and immortal grace. So we find the Good Shepherd represented as boyish and beardless. Sometimes the Shepherd stands between a sheep and a goat, who listen to him with bowed heads. Sometimes he has his hand on his cheek, in a gesture of sorrow, as he sets forth to recover his lost and wandering sheep. But most often he is carrying the recovered sheep upon his shoulders. From the earliest days it has been noticed as an interesting circumstance that he often carries a kid on his shoulders, and not a lamb, the kid indicating the large divine compassion. This inspired what is said to be the most Christian of Matthew Arnold's poems:

> "He saves the sheep, the goats he does not save."
>
> . . . . . .
>
> So spake the fierce Tertullian. But she sighed,
> The infant Church! Of love she felt the tide
> Stream on her from her Lord's yet recent grave.
>
> And then she smiled; and in the catacombs,
> With eye suffused but heart inspired true,
> On those walls subterranean, where she hid
>
> Her head 'mid ignominy, death, and tombs,
> She her Good Shepherd's hasty image drew—
> And on his shoulders, not a lamb, a kid.

The scruple against portraying the Lord seems now to have passed away, and he is depicted as majestic, triumphant, beautiful, and youthful. During the first four hundred years there is probably no representation of Christ as bearded or as a worn and weary sufferer. But, near the close of the fourth century, the beardless face gave way to one with a beard and of an older aspect. The idea that the appearance of Jesus was plain or even repellant was one that the growing spirit of asceticism in the Church eagerly adopted. Art is history. It represents the life of the people, it mirrors the age. And, during the centuries when Christians practiced fastings and

penances, lived in monasteries, and crucified the flesh, we find them painting Christ as a suffering Saviour.

No picture of Christ which can be regarded as purely naturalistic is to be found before the *Renaissance*. The Church was slow to accept the views of St. John of Damascus, who argued:

> Since Christ took upon him the form of a servant, and put on the fashion of a body, therefore represent him in picture. Paint his humiliation, his nativity, his baptism, his transfiguration, his agonies which ransomed us, the miracles which, though wrought by his fleshly ministry, proved his divine power and nature, his sepulture, his resurrection, his ascension, paint all these in colors, as well as in speech and in books.

Still, many of the early Christians looked with suspicion on all art, and this feeling was as strong among the learned as the poor.

It is related that in the year 326 the Empress Constantia, sister of Constantine, wrote to Eusebius of Cæsarea to ask if he would send her a likeness of Christ. The answer of the great historian was almost indignant. It was as follows:

> And since you have asked about some supposed likeness or other of Christ, what and what kind of Christ is there? Do you mean the true, unchangeable likeness which bears his impress; or that which, for our sakes, he took up when he put around him the fashion and form of a slave? Such images are forbidden by the second commandment. They are not to be found in the churches, and are forbidden among Christians alone.

It is said that he entirely dissuaded the empress from desiring to possess anything of the kind. He said, "If great value is to be attached to the image of our Saviour, what better painter could we have than the Word of God himself?"

It is absolutely certain that the world and the Church have now lost forever all vestige of trustworthy traditions concerning the physiognomy of Jesus; but, if the face reflects the invisible soul, Jesus must have been the most beautiful among the sons of men. We find in neither the gospels nor the epistles one word respecting the appearance of his form or face, and yet every detail points to the certainty that there was something majestic and winning in the personal presence of Jesus. It is recorded of him, in his boyhood, that he "increased in wisdom and stature, and in favor with God and

man;" and we reason that an ugly and marred human being could not readily have kindled that tender love and enthusiasm and confidence in young children which was so often inspired by Jesus. The early painters never forgot the true lesson which they learned from Savonarola, that "creatures are beautiful in proportion as they approximate to the beauty of their Creator, and that perfection of bodily form is relative to beauty of intellect."

The earliest pictures of Christ are youthful and beautiful; in the "Acts of the Martyrs," where visions of Christ are recorded, he is always described as young. Later we find him depicted as a full-grown man, noble and dignified. This was followed by the age which represented Jesus as aged, worn, and weary, the painter evidently having in mind the prophecy of Isaiah, "His visage was so marred, more than any man, and his form more than the sons of men," and also the words of the prophet, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

The youthful Christ is the divine Christ, "the same yesterday, and to-day, and forever;" the bearded and worn Christ is the human sufferer. As the Christian Church passed out of the darkness of the Middle Ages so its art passed out of the ascetic suffering stage into the sunlight of such immortal pictures as have been later given us by Raphael, Angelo, and Hofmann.

M. B. Myers

Art. IX.—AMERICAN PROTESTANTISM AND EXPANSION.

"The isles shall wait for his law," sang Isaiah. "America is the world's evangelist," said Senator Davis, of the Peace Commission.

When Captain Gridley of the good ship *Olympia* fired that first gun at Cavite, by permission and order of the great admiral on May 1, 1898, it was heard round the world and became a revelation and a prophecy. When Dewey had destroyed the Spanish fleet and cut the cable to Hong Kong, there was placed upon the shoulders of our American republic a new burden of responsibility, and there was opened up before it a wide door of opportunity to give the blessings of a modern form of government and Anglo-Saxon civilization to islands hitherto considered to be at the ends of the earth. The distant echo of Dewey's guns was a prophecy that under God, and baptized by the divine Spirit, we are equal to the responsibility of this great providential opening. Let us take counsel of our hopes rather than our fears, believing that the genius and virtue of our American Christianity are adequate to the emergency. Dr. John Henry Barrows in a personal note says: "Those who have courageous hearts and the Christian spirit of missions, and the spirit of a world-wide evangelism, see God's hand and hear God's voice in recent events."

Our subject is two fold, namely, first, the opportunity and responsibility of direct evangelism in Cuba, Porto Rico, and the Philippines, and, second, that which is perhaps of even greater importance, the indirect influence which our American Protestant Christianity should have upon our colonial governmental policy.

Until some manifest providence shall dictate otherwise we can do no better than to stand firmly against the antiexpansion Bourbon enemies of human progress, and with President McKinley, who is the Abraham Lincoln of the new emancipation. Bear in mind that every argument which is used against expansion has been used over and over again for the past half century against foreign missions in general. In

holding the Philippines our government is dealing with a condition, not a theory. America could have done one of several things: permit the Philippines to go back to the brutal reign of Spain, or dispose of them to some other nation, or hand them over to Aguinaldo, the rash and self-appointed upstart leader of the rebellion, or do as President McKinley insisted —hold them as a sacred trust. If there had been no insurrection the policy of self-government under Aguinaldo might have been considered after the peace treaty had been signed. But as soon as arms were taken up against their deliverers such a possibility disappeared, and the senseless, ungrateful, foolhardy attack made upon the United States forces became proof positive of Aguinaldo's unfitness for government. The President spoke wisely and justly when he said: "It is not a good time for the liberator to submit important questions concerning liberty and government to the liberated while they are engaged in shooting down their rescuers." Then the insurgents are Malays, made up of Tagals in the north and Visayas in the south, between which sections there is no bond of union, while both factions combined do not represent more than one half of the population of the archipelago. The remaining tribes, many of them barbarous, have no political affinity with the Malays. From a Christian point of view the United States could not afford, in the interests of humanity, "to break up a Spanish hell and leave a Malay hell in its place." Says our President again, "The Philippines, like Cuba and Porto Rico, were intrusted into our hands by the providence of God. In the name of human progress and civilization we are committed to this trust. It is a trust we have not sought; it is a trust from which we will not flinch." He continues like a sage and a prophet, "The generation upon which these great problems are forced cannot avoid the responsibility of honestly striving for their solution." We are under obligations to the whole world to see that a stable government be established.

Although the task is not an easy one America has no alternative. Some may honestly believe that our nation is utterly incapacitated for such an undertaking, but the very same objection was raised when Louisiana was purchased by Thomas

Jefferson, by what the antiexpansionists at that time called an unconstitutional act. It was said that the natural boundary of our Republic was the Mississippi River. Why should we cumber ourselves with the burden of Texas and California? Why construct the Union Pacific Railway? Later, the natural boundary of the nation was said to be the Missouri River, and it was declared that a republic should not be too expansive. In reply it was asked, "Is the Goddess of Liberty restrained by water courses? Is she governed by geographical limits? Does she belong on the one side or the other side of a river or an ocean?" We may be thankful to God, when we remember the results which have followed, that the antiexpansionist did not prevail in those days.

The opponents of expansion point to unsolved problems already on our hands which indicate incapacity in us. They dwell on the dangers threatening from the large foreign immigration from Poland, Italy, Ireland, and other European countries. It is true that much of the offscouring of the Old World has come to our shores, but it has been uplifted and not degraded here, and it is assimilated with amazing rapidity. We are pointed to the deplorable and menacing condition of the race problem in the South. But American civilization has done wonders for the negro. The institution of slavery was foisted upon us by the British colonial policy. The spirit of American Christianity which has broken the fetters from millions of slaves, will, by the power of education, developed manhood, and genuine religion, wipe out in due time all that is oppressive and unjust in the color line. Mr. Booker T. Washington understands this and knows that there will be no color line in the realm of intellect and character. Again it is said that our management of the American Indian clearly proves our incapacity to deal with alien peoples. It must be admitted that there are facts which make our relations with the red man a seeming failure. But the Indian is scarcely susceptible of the highest civilization, or he would have been amalgamated after the manner of other strains of blood, without a war of extermination. History records that races which have refused to till the soil have always given way before agricultural peoples. It is not likely that any new-found peoples will take that atti-

tude. We are encouraged to find that native Cubans under the leadership of General Wood, earning fifty dollars, immediately go out upon the little farms to cultivate the soil, while others take their places at manual toil. It is hoped that the island peoples will be willing to do more than fish and hunt for a living. Doubtless our method with the Indian has been faulty. We have tried to care for him instead of teaching him to care for himself. In trying to help the Indians we have treated them as if they were a race which remained in perpetual childhood. To succeed in Cuba, Porto Rico, and the Philippines, we must inspire self-help and the spirit of self-government, and while protecting the inhabitants of those islands from foreign oppression and internal strife we must teach them the invaluable lesson of self-reliance. We must adopt an educational method which will train individuals to the habit of self-dependence. We must raise up self-governing peoples. The United States has promised to do this in the Philippines, through Mr. McKinley's latest commission to those islands. The method of paternalism is a miserable one as a colonial policy.

The opponents of expansion affirm that we will become oppressive and unjust, and that these new possessions will drag us down rather than we be able to lift them up. Lord Gray's reply to Mr. Morley, the antiexpansionist, the Senator Hoar of the British Parliament, is significant. He says: "I cannot believe that our civilization is so tender that virtue runs in danger of being deteriorated in the attempt to govern uncivilized races. If the character of a great nation runs in danger of being deteriorated it is by taking too narrow a view of obligation and in losing confidence in its own power to be just." If no power of justice abides in our land, as well withdraw at once from the parliament of man and the federation of the world. Why should certain American newspapers echo the doleful strains of journals in Continental Europe, which naturally magnify our difficulties in the East? Better take our keynote from the *London Times* when it says: "Englishmen would never entertain a doubt of their capacity to reduce the Philippines to order in their own time, and they will just as little question the capacity of the Americans." What Christian

civilization has done among the cannibals of the Sandwich Islands and Hawaii can be done in the West Indies and the Philippines. As Belle M. Brain has shown in a recent book, the Hawaiian Islands were peopled, less than one hundred years ago, by a race of superstitious and degraded savages. They lived in rude grass huts, with no idea of civilization whatever. They were strangers to modesty and chastity. There were no marriage rites. The relation of the sexes was thoroughly depraved and bestial. They were simply naked savages. Infanticide was a common practice. One third of the children who might chance to be fretful were murdered or buried alive. They were base idolaters. Cannibalism was not unknown. The population decayed from 400,000 to 150,000, and if the missionaries had not come as the enemies of vice and crime and friends of human life the population would have become extinct. A United States senator from California on his way home recently said in Chicago: "The Filipinos are nothing but a lot of Malay pirates, and we don't want them in our political family. I am of the opinion that we made a great mistake in holding them." From a pagan, selfish point of view, that position may be well taken; but from a Christian, altruistic point of view, it is bad doctrine. What has been done in the redemption of Hawaii—where Sanford P. Dole, the son of a missionary, proclaimed a republic on July 4, 1894, and on the 12th of last August the Hawaiian flag was lowered and the Stars and Stripes floated over the executive building—may be done in the Philippines, in Cuba, and in Porto Rico.

We must remember that the people who dwell in the emancipated islands of the sea are not all barbarians. At least three thousand men in Cuba between twenty-five and fifty, have been graduated from the best colleges in the United States, and thirty-five college graduates, all of whom had degrees from European institutions, helped to make up a recent Philippine congress. We are, to be sure, confronted with the sad and startling fact that in the Philippines, where Spain made its first invasion in 1517, eighty-eight per cent of the rural population are illiterate, cannot read and write, while seventy-five per cent of the population in Manila, the most

enlightened part, are illiterate, and can neither read nor write; and on the whole Mr. Kipling has reason to exhort us,

> To wait in heavy harness
> On fluttered folk and wild
> Your new-caught, sullen peoples
> Half devil, and half child.

The inhabitants of the Philippines as a rule are indolent, easy-going, lacking in ambition, averse to more toil than is necessary to supply their immediate wants. They do not provide for the future. The Filipino does not mind lying. He is a stranger to honesty, makes promises easily and breaks them just as easily, incurs debts without probability of paying, has no gratitude or sense of duty toward his fellow-men. We are not surprised that the American soldier often felt that liberty for such people was dearly purchased at the risk of his own health or life. It seems a dark picture after nearly four hundred years' effort on the part of Spanish Catholicism, and yet the picture is not nearly so black as that which St. Paul paints in writing to the Corinthians: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The success of our governmental policy in the islands of the sea will depend upon our faithfulness to Gospel principles in grappling with the moral and spiritual problems of sin and salvation. The task is not an easy one and will test our patience. We cannot finish it in a hundred days' war against barbarism, superstition and ignorance. We must take up the white man's burden,

> In patience to abide
> By open speech and simple
> An hundred times made plain,
> To seek another's profit
> And work another's gain.

Everything will depend upon the spirit in which we occupy the East. We must not go as corrupt politicians have gone

among the American Indians. The *London Times* advises us to go in the spirit of patience, not to be in a hurry for results, not to attempt an elaborate government in all parts of the islands at once, but to hold the strategic centers. No wonder that the Filipinos have deep-rooted prejudices against all government when their only experience is that of dealing with "apathetic Spanish officials," "haughty and arrogant Spanish soldiers," "intolerant and greedy priests." The Filipinos in Manila already see the mistake which they have made in firing upon the American flag. They were misled by their advisers, who said that the American government intended to make them slaves. This ill advice finds its echo on our own shores. The President's special commission has offered home rule to the Philippines. If the rebel leaders had been imprisoned and a few distinguished lips in America had been sealed in silence we would not have the sad deluge of blood in these days.

The opportunity and responsibility of American Protestantism is to insist that we go in the spirit of unselfishness, not as Pizarro went to Peru, or as Cortez went to Mexico in search of gold, but as St. Paul went to the Gentiles, in search of souls. If we go in the Pauline spirit we shall be crowned with Pauline success. "To attempt to govern Cuba, Porto Rico, or the Philippines for our own betterment, to utilize them for our own trade, to exploit them for our own advantage, to restrict their traffic, determine their revenue, or regulate their navigation laws, not by considering what will enhance their wealth and conduce to their civilization, but by considering what will make them profitable to us, would be to repeat the crime of Spain after three centuries of misrule had proved it to be a blunder." "If there shall be any robbing of the Philippines in the future by any government representative, every preacher and Christian worker should protest loudly in the name of righteousness." The Philippines must not be looked upon as a plantation which America may work for all it is worth. If we go in a Christlike spirit the people will soon take knowledge of us and learn to love the truly Christian as thoroughly as they have learned to hate and despise those who have robbed them. With patience, wisdom, firmness, and justice as factors in the governmental policy of the Philippines, together with

good men to represent our civilization in Cuba, Porto Rico, and the archipelago, success may be anticipated. American Protestantism should see to it that such men as General Wood and Colonel Roosevelt should represent our nation in the islands. We need men who will take hold without greed, without cowardice, but with hopeful courage, to solve the problem of the East; men who will say with Roosevelt, "If any of those islands is not fit for self-government then we must govern it until it is fit." No human being can foretell just how much governing we will have to do. Even an American-born citizen is not allowed to share in governing until he is twenty-one years of age. One thing is certain. It would be international immorality to tear down one government without building up another in its place. To say that we are not able to do this is to play the baby act in a national comedy, and make ourselves the laughingstock of the world, and we ought to apologize to the human race for raising such a dust to no purpose.

The fact to be urged upon the attention of American Protestantism is that Cuba, Porto Rico, and the Philippines present a field white unto the harvest for direct evangelism. The missionary secretaries of the Methodist Episcopal Church have reminded us that now is the time in this transitional period to give the million inhabitants of Porto Rico our Protestant Christianity. There is no longer an established State Church. The priests and monks do not receive their "sweldo," or wages from the government. It is well said that our own Church cannot do otherwise than go at once to Porto Rico with the Gospel, and thus do its part to give that people the best and highest ideals of Christian citizenship. The General Missionary Committee at its last session made a contingent appropriation of $5,000 to Porto Rico, and since then our Missionary Board has sent out an appeal for $20,000, in special contributions for opening work and providing accommodations at Ponce and San Juan. Should there not be a spontaneous outpouring of consecrated funds for the special purpose of doing God's work in America's latest great field of opportunity? Some of our wealthy citizens, especially in New York City, risked their lives in a war for humanity. Will

not the men of wealth invest their dollars in reaping the golden fruitage of victory? There is no more serious sin in the decalogue of transgression than the sin against opportunity. The rich young man turned away in sorrow from Christ because he had much possession. What shall be said of a rich and powerful nation—rich in history, rich in literature, rich in arts and science, rich in the heritage of evangelical religion—if it shall turn its back upon this great open door? We cannot expect the blessing of God upon ourselves unless we are willing to do his will in saving others. The Spanish Roman Catholic Church has been in Cuba, Porto Rico, and the Philippines for hundreds of years. Nevertheless, or consequently, illiteracy and barbarism prevail. Roman Catholics themselves acknowledge the fact. Their friendly criticism is more convincing than the opinion of enemies. Rev. Father Sherman has called the island of Porto Rico a Catholic country without religion. Mr. Foreman, a devout Catholic, has borne testimony against the integrity and character of the money-grabbing priests and friars whom he accuses of flagrantly announcing raffles from their pulpits. With few exceptions the friars are ignorant, brutish, and licentious.

The most serious problem in the future of the Philippines is to correct the abuses which natives and Spanish alike have had to suffer at the hands of those who represented the Church. It may be said in general that American Protestantism at work in these fields would goad Roman Catholicism to a higher standard. Let American Protestantism establish schools in the islands, and then Roman Catholic schools will spring up everywhere. Are we ready, are we equal to the responsibility, not only to preach the Gospel, but to live the Gospel in the islands of the sea? The great obstacle to the progress of missions in the Orient, and the nut which the wily heathen will most frequently ask the Christian preacher to crack, is the discrepancy which he discovers between the ideals of Christian teaching and the reality of Christian living. Heathen visitors to the World's Fair said, "Americans teach so and so in their published books, but they live thus and so." The time has come for us to take Christian civilization seriously. Better be hermits than missionaries who are false to

the truth of God. But we are not to be hermits. We have come out of ourselves. We stand in the eyes of the world, and

> By all ye will or whisper,
> By all ye leave or do
> The silent, sullen peoples
> Shall weigh your God and you.

The supreme opportunity is upon us. We can do for the moral and spiritual health of Cuba, Porto Rico, and the Philippines what General Wood has done for the physical sanitation of Santiago, changing it from a yellow fever pest-hole into a healthful and habitable city.

"America *is* the evangelist of the world." England is said to have lost her manufacturing supremacy, probably never again to regain it. It has gone over to America, which, as Mr. Gladstone said, has passed the older nations "at a canter." We have more miles of railroad than all Europe, and almost double the European mileage of telegraph system. Josiah Strong says, "Such a country, with its resources fully developed, such a race, thrice fitted to prepare the way for the full coming of the kingdom, must, under God, control the world's future." Mrs. Jane Robinson has reminded us that politically the influence of the United States is constantly enlarging. It is but a little over a century since our wise fathers framed our Constitution, and yet Bancroft, the great historian, told us in one of his latest studies that there is not a written constitution in Europe that has not been framed since ours, and, to a greater or less extent, modeled upon it. To us have these countries looked for the form of government that is consistent with the largest possible civil liberty. Are not we the "heirs of all the ages in the foremost files of time?" Yes, if we are true to our heaven-appointed mission, and if in the fear of God, we enter the open door of our splendid opportunity. How shall it all be accomplished? The way to expel the darkness is to turn on the light. "The entrance of thy word giveth light."

John P. Brushingham

Art. X.—KRISHNA AND CHRIST.

For the student of religions there can be no more interesting and important question than this: Is there any historical connection between the story of Krishna, the eighth incarnation of Vishnu, the second person of the Hindu triad, and the life and teachings of Christ? And do the similarities found in their lives and teachings show that anything has been borrowed by one from the other?

That there are many striking and remarkable similarities and apparent agreements has been frequently pointed out by numerous oriental scholars. And these similarities undoubtedly have been found both in their lives and teachings. Among such resemblances noticeable in their lives are the following: The similarity in the sound of the names Krishna and Christ, the flight into Egypt from the wrath of Herod, and the flight to Gokhula from the wrath of Kansa; the massacre of the innocents by both Herod and Kansa; the miraculously born forerunners, John and Balaráma; the songs of the angelic hosts and the worship of both Christ and Krishna by the shepherds; the prominence given to the childhood of both Christ and Krishna in St. Matthew's gospel and in the Vishnu *Purána;* the kinship of Christ and Krishna with kings; the assumption of divinity and the exhibition of miraculous powers by both Christ and Krishna. Weber, Lorinser, Wilson, Muir, Sir William Jones, and many others,* have pointed out at great length many such striking similarities in the respective sacred narratives.

Corresponding likenesses may be found among the doctrines and teachings of the two cults. Only to name a few of these, there may be noted the primary idea underlying both religions as that of a beneficent deity becoming incarnate in order to save the world (Prithwí, κόσμος) from oppression and to restore the practice of true religion; the personal assumption of divinity and of equality with the Supreme; the requirement of personal devotion and attachment on the part of the disciple; the emphasis placed upon the doctrine of devotion and faith

* For a summary *vide* Maurice, *History of Hindústán*, ii, 222, 223

(*Bhaktí* and πίστις) in the "*Bhagavad Gîta*" and in the gospels; and the promise of untold blessings to the faithful in both the cults. "The '*Gîta*,'" says Professor Bhandarkár, "enjoins moral purity and the contemplation of God; but in addition it teaches man to love God and not himself; to live for him and not for himself, and to place unlimited faith in him." In like manner Baines remarks: "The idea of a religion for all, and not for certain classes only, which Buddhism first realized, was taken up by the *bhaktí* school, and its method of salvation was open to all."* In the promulgation of the doctrines of faith and devotion, of divine unity and spirituality, of the possibility of man's union and fellowship with the Supreme, and in that altruistic breadth and liberality not to be found in the other sacred books, the "*Gîta*" reminds one of St. John's gospel.

Admitting these similarities in life and doctrine, the questions naturally arise, How can they be accounted for? Whence came they? Have they a common source? Or, did the gospels borrow from the Krishna literature, or did the literature borrow from the gospels? Or are these similarities purely imaginary, or, at best, accidental coincidences on events and doctrines, which have occurred spontaneously and independently to both classes of writers living in far separated lands and observing widely differing religions? Some oriental scholars, who, like Telang, think that the "*Bhagavad Gîta*" was written before the Christian era, and who, like Elphinstone, Bábú Dhirendra Nath Pal, and others, advocate the high antiquity of Krishna, have suggested that Christianity may have borrowed some things from Krishnaism—just as Essenism, for instance, may have borrowed from Persian sources†—and that oriental philosophy and the doctrine of manifestations and the life of Krishna may have had their influence in the production of the gospels. But, aside from other considerations, there is this insuperable difficulty to the acceptance of this theory, namely, that competent scholarship has proved that both the "*Gîta*" and the leading *Puránas* belong to a date subsequent to the Christian era.

* *The Evolution of Religious Thought in Modern India*, p. 53.

† Edersheim, *Life and Times of Jesus the Messiah*, vol. i, p. 331.

Lorinser thinks that the "*Gîta*" was written about four hundred years after Christ; Davies, between two hundred and fifty and three hundred after; and the late Sir Monier Williams assigns it to the second or third century. The concensus of opinion among those competent to judge is that the Krishna legends in their present form were mostly written after the gospels, and some of them even as late as the tenth century after Christ. In that case the theory ceases to be tenable. Moreover, the story of Christ can naturally be accounted for within its own environments. His birth, life, Messiahship, teachings, and doctrines are all in keeping with, and an outcome of, Hebrew thought, and were for many centuries the subjects of a constant stream of prophecies. So that it is unnecessary to turn to the East to account for the similarities which appear to exist between the two religions.*

The other view, that the Krishna story may have borrowed something from Christianity, has much more in its favor. If the Krishna legends are mostly later than the gospels it is possible that some things may have been incorporated from them. The historic connection has been sought for by many oriental scholars, and various theories have been advanced to account for such connection. Sir William Jones's view † was that spurious gospels were early brought to India, and that the more extravagant parts were accepted by the Pandits and introduced into the Krishna story. This theory has been favored by various scholars,‡ that the apocryphal writing *Evangelium Infantæ*, circulated very early on the Malabar coast, was the chief source from which the Hindus borrowed for the life of their hero. Others, perhaps with more show of probability, advocate the theory that the apostle, St. Thomas, brought with him into India the gospel of Matthew, and from that the Vaishnavas borrowed, especially for the early life of Krishna. There is, in fact, an extant tradition to the effect that when relics of St. Thomas were discovered a copy of St. Matthew's gospel was discovered among them. Furthermore, there is no doubt that the Church has had a continuous existence in southern India from the very earliest

* Kellogg, *The Light of Asia and the Light of the World*, p. 163.
† *As. Res.* i, 274. ‡ See Maurice, *History of Hindústán*, ii, 218.

apostolic times to the present;* and there is evidence to show that the *Harovansa*, which is possibly as old as any of the Puranic writings, was written by some one unfamiliar with the geography of the country around Mathura, the Krishna holy land, and who describes at length the Punjal, an exclusively southern festival, so that it is possible to establish an historical connection between the two stories.

Another theory advanced to account for the historic connection supposed to exist between Christianity and Krishnaism is that in the early Christian centuries learned Brahmans traveled in Christian lands and brought back a distorted knowledge of Christianity, interpolating it into the Krishna literature. Professor Weber suggests this in his *Indische Studien*,† saying, that at the beginning of the Christian era Brahmans may have gone to Asia Minor and, on their return, may have made use of Christian truth they learned there, or of Christian narratives which they brought back with them, to fabricate the story of their deified hero, Krishna. It is also said that the leading doctrines of the "*Gîta*"—such as the doctrine of *bhakti* (devotion), made up of *shradhá* (faith), *upâsáná* (contemplation), *stúti* (praise), and *prárthaná* (prayer)—of the manifestation of the Supreme and fellowship with his disciples, were brought by Nárada from Síveta-dwípa, a place unidentified, but which may be interpreted as the "white man's land," and, in that case, might be the same as Christian Europe.‡ As the Pentateuch and the Talmud had their influence upon the Koran, so the earlier Christian narratives may have had their influence upon the minds of Indian pandits who, in their perversions of the authentic records, adopted as their hero, not Christ, but Krishna.

But the argument is not conclusive. It may be possible that there is an historical connection between the two religions, and Krishnaism may, possibly, have borrowed something from Christianity. Yet it seems much more natural, and, under all the circumstances, more probable, that each system grew up without having any important bearing or influence upon the other. The growth of such a religion as Krishnaism

* Eusebius, *Hist. Eccl.* v, 10; Neander i, 113.

† I, 400. ‡ Growse, *Mathura Memoirs*, p. 68.

out of the antecedent pantheistic doctrines of the Brahmans, and in obedience to the longing of the human heart for a greater union with the divine, is as natural as the evolution of Christianity from the more primitive religion of the Hebrews. Besides, as Hardwick points out,* the incarnation of Vishnu, as found in Krishna, is docetic merely, and rather seems to be than is; for, according to the then held view of matter, there could be no true union of the human and divine, nor could they permanently coexist. Nor were the blessings brought by Krishna real and abiding, for, as is written in one of the *Puránas*, "The day that Krishna shall depart from the earth will be the first of the Kali age."†

The similarity betwen Krishna and Christ is confined entirely to the sound, and can have no force in proving an historical connection between the two religions, for the words belong to different languages and have distinct meanings.‡ Concerning the similarity between the child lives of Krishna and Christ, Growse has well said:

> Hindu pictures of the infant Krishna in the arms of his foster-mother Jasôda, with a glory encircling the heads of both mother and child and a background of oriental scenery, might often pass for Indian representations of Christ and the Madonna. Professor Weber has written at great length to argue a connection between them. But few scenes, as remarked by Dr. Rajendra Lála Mitra, could be more natural or indigenous in any country than that of a woman nursing a child, and in delineating it in one country it is all but utterly impossible to design something which would not occur to other artists in other parts of the world. The relation of original and copy, in such case, can be inferred only from details, the technical treatment, general arrangement, and style of execution; and in these respects there is no similarity between the Hindu painting and the Byzantine Madonna quoted by Professor Weber.§

Nor should it appear strange that among the great ethnic religions, or in comparing them with the one universal religion, there should be found a few things similar in form, at least, if not in inner meaning. For, does it not illustrate the fact that the heart of man ever longs after the Eternal, and that God hath "made of one every nation of men for to dwell on all the

* *Christ and Other Masters*, p. 205. † The Vishnu *Purána*.

‡ *Krishna* = "Black." χριστός, *Kristós*, = "Anointed."

§ *Mathura Memoirs*, p. 67.

face of the earth?" In discussing the similarities found in Krishnaism and Christianity, Baines, after mentioning Weber and Lorinser's suggestions as to an historic connection between the two religions, concludes: "I must confess that neither of these theories seems at all probable, and that it ought not to be difficult to believe that the perfect gifts of πίστις and ἀγάπη came to the Hindu heart straight from the Father of Lights."* There are some teachings, indeed, corresponding in language, if not in thought, with those of the gospels, to be found in sacred books much older than the New Testament, as, for instance, many noble passages in the *Rig-Veda* and in the Buddhist writings. Moreover, it is much easier to show an apparent similarity of ethical thought and teaching among the different religions than it is to prove any historic connection between them. In fact, in some cases, as in the narratives of the temptation of the Christ and of the Buddha, as related in St. Matthew's gospel and in the *Lalita Vistára*, there could be no historical connection.†

In conclusion, therefore, it may be safely affirmed that Christianity owes nothing to the Krishna cult, and while the Krishna story may possibly have borrowed something from the Gospel narrative, yet it is much more probable, since there are many heart longings and moral aphorisms and ethical truths which are the heritage of the race and may find a place in all religions, that the two religions grew up independently, without either directly influencing the other.

Undue emphasis should not be put upon these apparent similarities to the neglect of the radical and irreconcilable differences between the two systems. While the Krishna cult, in its higher and more philosophical form, at least, contains some noble sentiments and breathes a devout religiousness; and while, in a measure, it voices the universal and unquenchable longing of the human soul after personal and intimate fellowship and communion with the Divine (Parm Atman); and while it teaches the possibility of, and necessity for the incarnation of a divine Deliverer (Avatar) to save the earth from ruin—yet, as a system, it embodies many inconsistencies

* *Evolution of Religious Thought*, p. 50.

† Kuenen, *National Religions and Universal Religions*, pp. 362, 363; *Sacred Books of the East*, xi, pp. 165, 166.

and contradictions, is based upon unsound philosophy and untenable ethics, does not rightfully apprehend the nature of God, of the universe, and of man, and does not unfold the highest wisdom nor point out for the race the *summum bonum*. Moreover, as Bishop Caldwell has shown:

It nowhere exhibits any sense of the evil of sin considered as a violation of law, as defiling the conscience, and as counteracting the ends for which man was created. It makes no provision for the reestablishment of the authority of the divine Lawgiver by the expiation of sin in such a manner as to render forgiveness compatible with justice. It teaches nothing and knows nothing respecting the forgiveness of sins.*

Above all, the Puranic account of the life of the hero, as taught and believed at the present day, the influence of his popular worship upon his votaries, and the example of his devotees and priests all tend to sensualize and degrade, rather than spiritualize and elevate, man.

For these reasons one must confess, with M. Cousin:

Before this kind of theism, at once terrible and chimerical and represented in extravagant and gigantic symbols, human nature must have trembled and denied itself. Art, in its powerless attempt to represent being in itself, necessarily rose without limit to colossal and irregular creations. God being all, and man nothing, a formidable theocracy pressed upon humanity, taking from it all liberty, all movement, all practical interest, and consequently all morality.†

With what unspeakable comfort, then, does one turn away from Krishna and his cult to believe with Leckey:

It was reserved for Christianity to present to the world a character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that the simple record of three years of active life has done more to regenerate and soften mankind than all the discussions of philosophers and all the exhortations of moralists.‡

* Quoted in *Krishna Described*, p. 47, S. P. C. K. Press, Madras.
† Quoted by Murray Mitchell, in *Hinduism Past and Present*, pp. 80, 81.
‡ *History of European Morals.*

J. E. Scott.

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

Matthew Arnold, in his essay on Thomas Gray, wrote: "If Gray, like Burns, had been just thirty years old when the French revolution broke out, he would have shown, probably, productiveness and animation in plenty. Coming when he did, and endowed as he was, he was a man born out of date, a man whose spiritual flowering was impossible. The same thing is to be said of his great contemporary, Butler, the author of the *Analogy*. In the sphere of religion which touches that of poetry Butler was impelled by the endowment of his nature to strive for a profound and adequate conception of religious things, which was not pursued by his contemporaries, and which at that time, and in that atmosphere of mind, was not fully attainable. Hence, in Butler, too, a dissatisfaction, a weariness, as in Gray; 'great labor and weariness, great disappointment, pain, and even vexation of mind.' A sort of spiritual east wind was at that time blowing; neither Butler nor Gray could flower. They *never spoke out.*" But Gladstone considers Arnold not a competent critic of Bishop Butler.

METHODIST LEAVEN IN ROMAN CATHOLIC MEAL.

Not alone in Roman Catholic meal is the Methodist leaven. It is in that of all religious denominations. None are altogether destitute of it. The "Americanism" of the late Isaac Thomas Hecker is a useful but imperfect specimen of the Methodist leaven of which the Roman Catholic meal will present distinct traces for many days. This Americanism is not an evanescent phenomenon, but an abiding reality. Its trend is to freedom, progress, and felicity. In Roman Catholicism it finds no affinity, but rather impatient or sullen repulsion.

Hecker's parents were of German blood and birth—his father indifferent to the claims of all the Churches—his mother "a life-long Methodist," and a very superior example of the *hausmutter;* dignified and generous, pleasant, witty, and full of humanities. To all the older members of the Jane Street

Methodist Episcopal Church in New York her memory is precious. In the best elements of personality Isaac Hecker was a duplicate of his revered and godly mother. In early manhood he touchingly expressed the truth when he wrote: "The good that I have, under God, I am conscious that I am greatly indebted to thee for. At times I feel that it is thou acting in me, and that there is nothing that can ever separate us." Yet she could not and would not embrace Romanism; nor could anything wean her from the simplicity and joyousness of her form of "Christianity in earnest." In later life her distinguished son loved to talk of his deep attachment to her, of his youthful freedom from excessive drinking, sensual impurity, profanity, lying, and dishonesty. He longed to understand "the mysteries of God and man, and their mutual relations." Personal responsibility for what one is and does, the right and duty of enjoying the indwelling of the Holy Spirit, the witness of the Spirit, direct and indirect, to the facts of divine filiation and approval, and the necessity of intensely loyal cooperation with God, were specimens of the Methodist leaven that he conveyed into the Roman Catholic meal. "He never knew a merely arbitrary master." The first political doctrines he heard and discussed were kindred to those of St. Simon, or of the Social Democracy, "the object being the amelioration of the condition of the more numerous classes of society in the speediest manner." To thinkers of this class the Christ was the "big Democrat, and the Gospel was the true Democratic platform."

In these callow days the singularly thoughtful youth was a theosophic dreamer, a communicant with spirits, whose inward anxieties culminated in prolonged fits of nervous depression, and in the concomitant exhaustion which so frequently baffles the medical skill called in to its relief. These experiences tended to prepare his tired soul for the sacrifice of mental independence and even of moral freedom. If the oblation were not complete it was because the prevenient grace of God and the qualities fostered by Methodist associations intervened.

In 1843 Hecker joined the community at Brook Farm, Mass., and wrote, "I know that I have passed from death unto life, received the 'light, love, and life God is always giving,'" and became more and more a mystic of profoundly pious, but also at times of scarcely intelligible type. In his troublous perplexity and restless desire his attention was called

by writings like the *Oxford Tracts* to the spectacular unity and uniformity, discipline and order of the Roman Catholic Church. Universal brotherhood seemed to be its distinguishing mark—its religion binding all things, natural and supernatural, together. Whether things were as they appeared to be he does not seem to have inquired. He was like Luther before he had seen the real Rome—the head of Medusa was hidden by the masque of Minerva. Nevertheless, it was with candor that he said: "The Catholic Church alone seems to satisfy my wants, my faith, life, soul." Surrender to it was abject, and resultant doubts were inevitable. "These may be baseless fabrics," he wrote, "chimeras dire, or what you please. I may be laboring under a delusion."

The month of August in the same year saw the young man once more at his home in New York, with more knowledge than when he left it, but with little or nothing more of sound wisdom. For nine months or more he had subsisted on a very simple diet of grains, fruit, nuts, and unleavened bread, with only pure water to drink, being persuaded that "a gross feeder will never be a central thinker." The doctrine of Christian perfection, scientifically expounded by the Methodist Episcopal Church, at one time drew him powerfully toward its communion. He went to the Rev. Dr. Morris D'C. Crawford, and said: "I have read in the Bible 'If thou wouldest be perfect, go and sell all that thou hast;' now, that is the kind of Christian I want to be." The answer is reported to have been; "Well, young man, you must not carry things too far. You are too enthusiastic. Christ does not require that of us in the nineteenth century." After further conversation Dr. Crawford is said to have "told him to give up such ideas and study for the ministry." Methodism has lost more than one man of uncommon genius through lack of trained ability to show that all who worship God "in spirit and in truth" (John iv, 23, 24); who seek to know the Lord's will in order that they may do it (1 John ii, 20, 27; iii, 1–3); who reverently fear the Lord and keep his commandments, are accepted with him (Acts x, 34, 35); infallibly guided and guarded against fatal error, and constitute portions of that one Church of God whose members are "distinct as the billows, but one as the sea." The Church has one Lord, one faith, one baptism; but diversities of form as numerous as those of the flora which fill the earth with varied beauty, fragrance, and

fruitage. Romanism is narrow, and suffocating to freedom of spirit.

Hecker received the Catechism of the Council of Trent as containing an adequate exposition of the entire system of doctrine and morals known to revealed religion, was baptized by Bishop McCloskey on August 1, 1844, and used the language of ardent Mariolatry on the following day. The rapturous joy of absolution was followed by emotional dryness and desolation, by nervous shocks, addresses to his guardian angel, intimate fellowship with glorified saints, and complete abandonment to what he believed to be the divine will. In company with Clarence A. Walworth, an Episcopalian, and James A. McMaster, a Presbyterian pervert, he sailed to Belgium with the resolve that all his future should be identified with the worship and service of God in the Roman Catholic Church. In preparation for this he submitted to constant mortifications, to wash and clean dirty stairways, to endure whipping twice a week, and to observe all religious or monkish rules. Despite all such training he maintained fearless independence of thought, as McMaster did of action. The first became a member of the Congregation of the Most Holy Redeemer, the second a bellicose editor of the religious press.

In January, 1851, he returned to America as a missionary to preach penance and the conversion of sinful Catholics to a good life. With work akin to this he had been familiar in attendance upon Methodist evangelism. Sorrow for sin, loathing of sin, trust in God's promises, assurance of pardon through faith in Christ, joy of salvation, and fellowship with the Holy Spirit, together with contempt of wrong and devotion to the right, were the results he sought to work out. He made an unusually popular preacher and effective moral instructor. Honest and earnest, he also used the press to compass his objects. *Questions of the Soul* and *Aspirations of Nature* were literary compositions designed to facilitate his undertaking. This prospered so that the erection of a house which should be the center of the work for English-speaking subjects became a necessity. Hecker was deputed in August, 1857, to lay the scheme before the General or Rector Major at Rome. Arriving there on the 26th he was expelled from the Congregation on the 29th for violation of his vows of obedience and poverty. This expulsion, however, was ignored and practically nullified by the pontiff. On the 6th of March, 1858, the American band of five missionary fathers

were dispensed from their vows as Redemptorists, and left at entire liberty to act in future as God in his providence should point out the way. In July of the same year four of the five were organized as a community styled the Missionary Priests of St. Paul the Apostle—a title since popularized into Paulists. A system of rules and an appropriate costume were also devised, and received the pope's approval. Ground was purchased on Ninth Avenue and Fiftieth Street for suitable community buildings, including convent and church, which were duly erected. In this and in other churches the Paulist fathers, reinforced by two additional recruits from the Protestant Episcopal Church, officiated as revivalists. All, and particularly Hecker, were "absolutely individualized," lovers of civil and political freedom, and adapted methods of work to the peculiarities of their fields of labor. They were intensely spiritual, markedly ethical, and outspokenly moral to an extent that would not be offensive to their superiors, who knew that Christ's kingdom is not of this world, and deported themselves accordingly. Thus the Methodist leaven, pure and impure, was introduced into the popular Roman Catholic meal.

Yet Hecker was very fallible, and never more so than when he affirmed to Pius IX, "Your decision, Most Holy Father, is God's decision; and, whatever it may be, willingly and humbly will I submit to it." Notwithstanding all his sincerity in protestations of unquestioning obedience, his principles of private judgment and utter submission to the unerring guidance of the Holy Spirit were certain to bring him, sooner or later, into official disfavor. Rome is a stern mistress. "The external authority of the Church," said Hecker, "without a proper understanding of the nature and work of the Holy Spirit in the soul, would render the practice of religion formal, obedience servile, and the Church sterile." And he was right. History is full of startling and terrible examples in his adopted section of the Christian Church. He was right also in his contention that what he called the natural virtues of honesty, temperance, truthfulness, kindliness, courage, and manliness were and are essential to holiness and to communion with God. He was no less right in his tolerance. "Don't try to get anybody to agree with you," was one of his advices; and for the reason that "No two noses are alike, much less souls. God never repeats." "It is never to be forgotten that one man can never be a guide to another, except as leading

him to his only divine Guide." This is Methodistic, but not Romanistic.

Men like Isaac Hecker always bring important things to pass. The Paulist spirit and energy have wrought out beneficent results. Their antagonism to the baleful liquor traffic in all its forms has been and is helpful to social reformers, to morals, cleanliness, and order. The religion—Christian, not papal—taught by them, does "elevate man far above his highest natural force into union with the Deity—intimate, conscious, political." Hecker courted controversy, delighted in it, and gratulated himself on success in conducting it. His *Apostolate of the Press* wrought mightily in the diffusion of his ideas. The *Catholic World*, which he started in 1865, and the *Young Catholic*, begun in 1870, brought many of the best and ablest minds on both sides the Atlantic into contact with inquiring minds on this.

This militant priest, whatever the seeming, was not a prime favorite at the Vatican. True, in 1869 he stated to a friend that Pius IX had written him "the tallest kind of a letter, indorsing every good work in which I am engaged," and giving them his blessing. This was all the more remarkable because many of the ideas and teachings thus patronized are manifestly incompatible with the pretensions and practices of the papacy to which the *Syllabus Errarum* and the *Vatican Decrees* were about to impart the finishing touches. Rome might smile upon, but none the less thoughtfully would she smite the insuppressible reformer. To her he would be simply impudent and punishable for the unasked-for advice he sent to the pope. "Tell the holy father," said he to a bishop on his way to Rome, "that there are three things which will greatly advance religion: *First*, to place the whole Church in a missionary attitude —make the Propaganda the right arm of the Church. *Second*, Choose the cardinals from the Catholics of all nations, so that they shall be a senate representing all Christendom. *Third*, Make full use of modern appliances and methods for transacting the business of the holy see." Whatever Pio Nono may have thought of this gratuitous counsel there are signs unerring that many of the papal court thought that the ex-baker and founder of a new order had better attend to his own peculiar business, in which Romish statesmanship was not embraced.

Terrible spiritual sufferings, not unrelieved by divine grace, characterized the last years of Isaac Thomas Hecker. He died

December 22, 1880, crowned by Catholic enthusiasts in France as "the prophet of the future—the one who has blazed the way to the best progress in religious matters."

The real animus of the papacy toward Hecker's "Americanism" waited patiently for expression until the publication of the official letter of Pope Leo XIII to Cardinal Gibbons, of Baltimore, on January 22, 1899. The pontiff avows his great good will to the American people, and his greater love to the Roman Catholic Church among them. His letter "is intended to suppress certain contentions which have arisen lately among you to the detriment of the peace of many souls. The origin of these contentions, he says, is in the *Life of Isaac Thomas Hecker*, in which are voiced "certain opinions concerning the way of leading a Christian life;" such as the harmonizing of teachings with the spirit of the age, some concessions to new opinions not only in regard to views of living, but to doctrines which belong to the deposit of the faith. The falsity of these ideas is apparent in the light of the principle that no Church interpretation of the sacred dogmas is ever to be departed from under pretense of a deeper comprehension of them.

The Roman Catholic bishops of the province of New York are less guarded and more explicit than the pope in condemnation of this "Americanism." In their address to him they say, "The bishops receive and accept such letter [that of Leo XIII to Cardinal Gibbons] word for word, sentence for sentence, and in the sense intended by the holy father, which is no other than the sense of the universal Church of all ages. Henceforth we will regard these questions as settled. Thanks to his holiness, the hybrid theories to which the name of Americanism has been given, died almost at their birth." In the avowal of these sentiments the Paulist Fathers have distinctly concurred.

The Methodist leaven in the Roman Catholic meal is still working with singular liveliness, quickening and sanctifying faithful souls in the New and in the Old World; is embodying itself in future Luthers, Calvins, Tyndales, and Wesleys. Of these the Abbé Victor Charbonnel is a brilliant example. The dogma of papal infallibility has not suppressed free inquiry. Cardinal Gibbons and Archbishops Ireland and Keane are reputedly friends to the exercise of the right of private judgment. Roman Catholicism sent delegates to the Parliament of Religions in Chicago to aid in the "social utilization of faiths." Their

religious ideal seems to have been Father Hecker, of whom Charbonnel said in *The Outlook* of March, 1899, "He remained a Protestant by his homage to his own conscience, and a mystic by his faith in an interior Spirit. No doubt his Methodist descent and his early intercourse with the most mystical Methodist societies permitted these two states of mind and soul to seem quite natural to him." "In the ranks of [French] Americanism are the imposing figures of men of action, intellectual and moral authority, vigor, enthusiasm, and youth." The same remark is more or less true of American Roman Catholics. To Cardinal Satolli, well and not too favorably known in the United States, "Americanism" is "that baneful plague whose contagion is spreading over both worlds." This is sincere acknowledgment of a free spiritual movement that may produce another separation from the Roman Catholic Church.

TREES AND MEN.

A TREE is somewhat more than potential lumber. Human interest in it is not merely commercial. The relation between it and man is an obscure and fascinating mystery. Can any wise man make even a beginning toward explaining the relation between a pine tree and a soul? Yet the one speaks to and affects the other. Make it into a violin, and, in the hands of Paganini or Ole Bull, a cry comes out of it which is little short of human, thrilling spirit as well as nerves with inevitable emotion. Although the spell cast by trees evades analysis, no one can regard it as a fiction of the fancy of a few mooning, hysterical hyper-æsthetics. It belongs among universals and perennials, and casts its subtle witchery wherever leafy branches cast their shade. It was because of the appeal which they make to universal man that Rousseau, the French artist, liked to paint trees, and said, "The tree which rustles is for me a grand history; if I speak with its language, I shall have spoken the language of all times." A drop of Druid blood shows in most men's veins. Browning was not indulging in poetic pretense but testifying on the witness stand when he wrote in "Prince Hohenstiel-Schwangau, Savior of Society,"

> Many a thrill
> Of kinship I confess to with the powers
> Called nature; animate, inanimate,
> In parts or in the whole, there's something there

> Manlike, that, somehow, meets the man in me.
> My pulse goes altogether with the heart
> O' the Persian, that old Xerxes, when he stayed
> His march to conquest of the world, a day
> I' the desert, for the sake of one superb
> Plane tree which queened it there in solitude.

In that last line there is the sense of something regal in a gigantic tree, the sense which made it impossible for Dr. O. W. Holmes, who had a lifelong enthusiasm for great trees and carried a measuring tape for taking the girth of the biggest he could find, to pass a certain grand old oak at Beverly, Mass., without a bow and a genuflexion, and which made him say to Mr. Morse, on whose land it stood, "Ah, John, you think you own that tree, but you don't; it owns you!" This ascendency is as mild and beneficent as it is lordly. Ineffably grateful to man and beast is the benign shade of verdurous summer branches. Thereunder dumb cattle love to huddle, and man, primeval or end-of-this-century, seeks instinctively the selfsame shelter for his rest or his work. Kipling writes, "Under the Deodars;" Dr. Cuyler, "Under the Catalpa;" Mrs. Claflin, "Under the Old Elms," and Arlo Bates, "Under the Beech Tree." Mary Russell Mitford said, in a friendly letter, "I am writing under a beautiful acacia tree with as many snowy tassels as leaves. It is waving its world of fragrance over my head, gratifying that love of sweet smells which in me amounts almost to a passion." The author of *Ben Hur*, telling how he wrote it, says: "The greater part of my work was done at home, my favorite writing place being in the garden beneath an old beech tree. I have a peculiar affection for that tree. Often, when its thick foliage has protected me with its cooling shadow, it has been the only witness of my mental struggles. The soft twittering of birds in its branches and the hum of bees near by helped to make the spot sweet and dear."

The cordial trees everywhere extend a sympathetic invitation to take refuge with them, as do the wild goats with the high hills and the conies with the rocks. Russell Lowell advises that every man should sometimes retreat into the heart of the woods and closet himself in a rustling privacy of leaves, where one may find a peaceful pleasure and respite from nagging necessities, throwing the pack of pestering plagues which pursue him off his scent by taking to the many-scented woods. Escape

from din and glare into their shady quietness pacifies irritated nerves and promotes a Christian temper. "Their tempered light is like a perpetual morning before sunrise, and is stimulating and heroic. The anciently reported spells of those places creep on us. The communicative trees begin to persuade us to live with them, and quit our life of solemn trifles." Even a casual thought of foliage and shade can bring through the imagination a momentary relief in an oppressive situation. We felt grateful to the literary artist who reported the Borden murder trial for the *New York Tribune* when he suddenly took us for a moment out of that grewsome New Bedford courthouse —a veritable chamber of horrors with its hideous exhibit of broken skulls and blood-stained hatchets, amid which a woman sat on trial for parricide and matricide—and showed us in a few picture sentences the lovely June world outside, the green lawn, and the overbending elms among whose breeze-moved branches, he said, "the leaves paid little visits, and fluttered, and kissed, and ran away."

The Bethsaida blind man who, midway in his healing, said to Jesus, "I see men as trees walking," suggests that trees and men are not so unlike each other as are some other things. Aggressive and domineering doctrines have been built up on smaller scriptural foundation than is here given by Mark for insisting that some subtle resemblance must exist between trees and men. In some of their needs and habits they are observed to be not totally dissimilar. It is not preposterously fantastical to say that the tree is a breathing creature, not drawing the air into internal lungs, but spreading its leaf-lungs abroad upon the air in order that the fluid circulating through a million veins from rootlets to topmost twig-tips may be vitalized by exposure to chemical atmospheric action; a bibulous creature, boring for water and sending its thirsty roots abroad in all directions to get a drink; a sensitive, expressive, and responsive creature, whispering, sighing, murmuring, shivering, writhing, gesticulating with its limbs, and bleeding when it is hurt—not so utterly unhuman as to be unable to appropriate part of Shylock's plea by which he proved a Jew to be human. Some vaguely felt resemblance is intimated also by the fact that many literatures make trees emblematical of men, from the Old Testament likening the man who delights in the law of the Lord to a tree planted by the rivers of water that bringeth forth fruit in his

season, and declaring that the righteous shall flourish like the palm tree and grow like a cedar in Lebanon, down to John Muir, the geologist and botanist of the Yosemite, when he figured the lofty mind of the Sage of Concord with the hyperbole, "Emerson is the sequoia of the human race."

At times one suspects a sort of semihuman difference of disposition among trees. Some behave sociably and others with reserve. Some gather in groups or fraternize in forests, interlocking friendly arms as if fond of fellowship and converse; as Henley says,

> Each to the other bending, beckoning, signing,
> As in some monstrous market-place
> They pass the news, these Gossips of the Prime,
> In that old speech their forefathers
> Learned upon the lawns of Eden, ere they heard
> The troubled voice of Eve
> Naming the wondering folk of Paradise.

Others like to stand apart as if possessed of dainty and exclusive instincts, no gossips, but given to pensive meditation. Of those that cultivate reserve and independence the elm is first. Sometimes it seems to say, "Let me have an occasion all to myself; give me entire possession of a field and see me fill it." And, behold, that one tree suffices to decorate the field from center to outer edge as far as rising and setting suns can throw its shadow west and east; and it proves itself not to have been overbold by adequately filling its large sphere with native dignity and Delsartean grace, drooping its delicate limbs in gentle curves, and moving with cultured ease. Always an elm can be depended on to appear with credit, to dress itself with taste and with an individuality of style which looks like real artistic genius. Who has not seen a single elm, standing tall and lithe with a feminine slenderness, adorned in all its height, with foliaged trunk as well as leafy limbs, robed like a lady to its very feet, suffice to occupy and completely furnish a whole wide deep-green, thicket-margined meadow in elm-graced New England? Oliver Wendell Holmes wrote in *Elsie Venner*, "Nobody knows New England who is not on terms of intimacy with one of its elms. That tree comes nearer to having a soul than any other vegetable creature among us." Many a village owns the tranquil lordship of one supreme tree to which all visitors are expected to make pilgrimage and pay reverent court; and the

pride of many a rural neighborhood centers in one gigantic elm, which, like the old cathedral builders, has levied contributions on every side for a century to rear its huge temple, spreading its wide-arching branches in a span of a hundred feet, as if ambitious, like Michael Angelo, to hang the Pantheon in air. The manifest presidency of a single tree made George William Curtis write, one New England afternoon:

> A stately elm is the archbishop of this green diocese. In full canonicals he stands sublime. His flowing robes fill the blithe air with sacred grace. The light west wind and watery south are his fresh young deacons, his ecclesiastical *aides-de-camp*. He rules his landscape round; and I—this penitent old Easy Chair—attend devoutly when I hear the eloquent rustling of his voice, as the neighbors of Saint George Herbert, of Bemerton, used to stop their plows in the furrow and bow with uncovered head while the sound of his chapel bell tinkled in the air.

The close affinity of men with trees is accented in certain moods and in individuals to whom the society of dispassionate, undisputatious, amiable, affable trees seems preferable to the very different company of human kind. It was said of that shy recluse, Lord De Tabley, "He has two intimate friends; one he has not seen for five years, the other not for six;" while Tennyson said to Edmund Gosse, "De Tabley is a Faunus; he is a woodland creature." Claude, the painter, the "supreme tree-master," associated so intimately with trees that William Blake's friend, Samuel Palmer, fancied "Claude's mother must have been a dryad." Of Thoreau, Emerson said, "As for taking his arm, I would as soon think of taking the arm of an elm tree." One day the hermit of Walden Pond excused himself from a visitor because he must go to keep an engagement with a tree; and he confessed to being so much in love with a certain scrub oak that it would be improper for him to wed a human mate. Even sane and normal men frequently betray fondness for their foliaged fellow-creatures. When a friend, strolling with Bishop Wiley in a Wisconsin forest, pointed to a noble tree and asked, "Did you ever see more majesty on land or sea?" the bishop answered, "No, and I confess to you that the trees talk to me and that I understand them," and went on talking, reports the friend, in a way which would have made a Druid's heart dance for joy or have lured a dryad to call him "brother." Mrs. Browning, writing of the deep pine forests of Vallombrosa, says they "have such a strange dialect in the silence they speak

with." Dr. Henry M. Field, convalescing at Stockbridge, under trees his own hands had planted thirty years before, soberly wrote:

> In this summer of illness they have been next to the dear household within in the way of companionship. Strong men, who are full of lusty life, pushing forward on the world's highway, know not how sweet a thing it is to have such companions and comforters. We have come into a perfect understanding and silent communion. Those trees know me; they know when I am in a silent mood, and they keep very still, hardly a leaf stirring; and when they begin to move, it is very gently, as if it were only to fan away the care that sits upon the troubled brow. Am I weary and downcast, one glance upward gives a new turn to my thoughts, as the waving treetops catch the burden from the spirit, and toss it into vacancy, where it is seen and felt no more.

Father Taylor was seen one day on arriving at Eastham camp ground to go up to a tree and put his arms around it, saying, as if some sacred association touched his memory in a tender place, "My dear old friend, how do you do?" At one of her homes Elizabeth Barrett loved a great lime tree on the lawn which "seemed to have come on purpose from the woods to bring the house a message." In C. P. Cranch's London lodgings a friend fresh from Boston told J. R. Lowell of having dined a fortnight before in Lowell's Elmwood house with Ole Bull and wife, who were occupying it during its owner's absence in England, and spoke of having looked over the books in Lowell's library there, when Lowell broke in, "I care more for my trees than my books. Can you tell me how they are feeling? I'm sure they miss me. They seem to droop when I go away, and I know they brighten when I go back to them and shake hands with their lower branches." "Yes," responded the visitor, sympathetically; "they forgive you for being 'human and are not above associating with you." Literature contains few more felicitous figures of speech than Lowell's attempt to express the comfort one may have in the fidelity of a lifelong friend: "A friendship counting forty years is the finest kind of shade tree I know of." When the statue of Horace Greeley was unveiled in Greeley Square, New York City, his daughter placed on its bronze brow a wreath of oak leaves from trees near his old home, with these words attached: "The woods of Chappaqua send greeting to the one who loved them." He was, to be sure, like Gladstone, a feller of trees, but neither of them destroyed valuable ones. At Hawarden the case of each tree was tried judicially with the family as jury. Sometimes visitors

were made judges, and the fate of one aged oak was decided by John Ruskin, who once wrote, "No man can be far wrong in temper of mind or way of life who really loves trees." A Georgia poet sings thus of the fellowship of men with trees:

A tree is one of nature's words, a word of peace to man,
A word that tells of central strength from whence all things began,
A word to preach tranquillity to all our restless clan.

Ah, bare must be the shadeless ways, and bleak the path must be,
Of him who, having open eyes, has never learned to see,
And so has never learned to love the beauty of a tree.

'Tis well for man to mix with men, to drive his stubborn quest
In harbored cities where the ships come from the East and West,
To fare forth where the tumult roars, and scorn the name of rest.

But he is wise who, 'mid what noise his winding way may be,
Still keeps a heart that holds a nook of calm serenity,
And an inviolate virgin soul that still can love a tree.

Who loves a tree he loves the life that springs in star and clod,
He loves the love that gilds the clouds, and greens the April sod;
He loves the Wide Beneficence. His soul takes hold on God.

The writer of this essay confesses to a clandestine friendship with one tree since boyhood. It is a great wide oak in a field near Andalusia station on the Pennsylvania Railroad, shaped like an inverted bushel basket, its lowest branches close to and level with the ground. With it we have had a bowing acquaintance all our manhood years. We look out of the car window for it whenever we pass that way, and it always nods and waves its hands—if there is wind enough.

At times and in a way trees have been teachers of mankind. By rooted abiding in their appointed places they admonish vagabonds and inculcate stability. Vagrant Louis Stevenson hints at advantages forfeited by the gypsily inclined: "He who can sit squarest on a three-legged stool, he it is who has the wealth and the glory." As by continuity of growth in a fixed place, the tree gains height, girth, and celebrity, so a man by becoming, through honorable years, an old resident, adds to whatever other standing he may have a peculiar prestige. Sidney Lanier wrote of the Cedarcroft chestnut on Bayard Taylor's place:

The worth and sum of all his centuries
Suffused his mighty shadow on the grass.

The steadfastness, uprightness, and aspiration seen in trees is recently acknowledged by one who hangs his votive song upon its boughs and cries to the strong tree :

> Give me to clasp this earth with feeding roots like thine,
> To mount yon heaven with such star-aspiring head ;
> Fill full with sap and bud this shrunken life of mine.

Man may well emulate that instant and invariable responsiveness to celestial influences which is observed by Shakespeare when he remarks that it is useless to "Forbid the mountain pines to wag their high tops, and to make a noise, when they are fretted with the gusts of heaven." Suppose the apostles had been irresponsive to the "rushing mighty wind" of Pentecost ! As the first temples of primitive worship and parliament houses of early Gauls and Teutons and Celts, trees taught men how to build. Where did old architects get their ideas for cathedral columns and arches but from arched and columned forest aisles? At Woolthorpe in Lincolnshire an aged apple tree was cut down in 1820, to preserve its wood from decay because it had once made a pupil of a young man who lay at its feet, and had taught him one of God's great secrets. A hundred and fifty years previous this tree, seeing young Isaac Newton, aged only twenty-three, whose mother lived in a house near by, lying on the ground beneath, dropped an apple to the sod for him to notice. The apple struck the earth and stopped, but kept on falling in his mind until he made a discovery which included the dropping apple and the solar system and the sidereal heavens and the immense universe. Such lesson could a tree teach to an apt pupil, though so wide an inference from so small a phenomenon none but a studious, well-prepared, and expert mind could make. St. Bernard said to his pupils, "You will find something greater in the woods than in books. Stones and trees will teach you that which you will never learn from masters. The mountains drop sweetness and you will suck oil from the flinty rocks." He declared that the oaks and beeches of Clairvaux had been his best teachers in theology, and that what he had learned to understand from Scripture had been taught him chiefly by the woods and fields:

> Good is an orchard, the Saint saith,
> To meditate on life and death,
> With a cool well, a hive of bees,
> A hermit's grot below the trees.

Good is an orchard ; very good,
Though one should wear no monkish hood ;
Right good, when spring awakes her flute,
And good in yellowing time of fruit.
Very good in the grass to lie
And see the network 'gainst the sky,
A living lace of blue and green,
And boughs that let the gold between.
The bees are types of souls that dwell
With honey in a quiet cell ;
The ripe fruit figures goldenly
The soul's perfection in God's eye.
Prayer and praise in a country home,
Honey and fruit ; a man might come
Fed on such meats to walk abroad,
And in his orchard talk with God.

Amid the many marvels and splendors of the world few surpass the entrancing spectacle which the Great Artist sometimes makes of a single tree, and literature and life are full of the exquisite response of the human spirit to such spectacles. Dorothy Wordsworth's journal pictures one:

As we went along we were stopped at once, at a distance of, perhaps, fifty yards from our favorite birch tree. It was yielding to a gust of wind, with all its tender twigs ; the sun shone upon it, and it glanced in the wind like a flying sunshiny shower. It was a tree in shape, with stem and branches, but it was like a spirit of water.

Emily Dickinson wrote Colonel Higginson, "I think you would like the chestnut tree I passed in my walk. It hit my notice suddenly and I thought the skies were in bloom." Does any ecstasy of earthly vision exceed the rapture of seeing a perfect apple tree in perfect blossom, a bouquet fit for the new bridal of the sun and earth? In Greenwood does any marble monument begin to match the white slopes of the dogwood in mid-May? But the apotheosis of trees is named October, whose splendor beggars language. Celia Thaxter, enraptured with the gorgeous autumnal pageant among New England mountains, wrote:

Oh, the trees! fires and flames ; incandescence was the only word I could think of. Burning coals the maples were, and where the frost had touched some of the tops they were like white ashes ; I expected to see smoke rising. Then the gold and topaz and amber flaring up into the blue of the clear sky, and the garnets and rubies! It was magnificent. Maples bigger than I ever dreamed they could grow, in such ranks, looking as if they had had such a good time all their

lives, with nothing on earth to disturb them, and plenty of room to grow and attain to the fullest perfection. Enough to do you good it was to see them!"

That the sensitive imagination of poets should be enamored of such a living wonder as the tree was from the first and forever inevitable. Witness of this is borne in English as in earlier languages. Old Chaucer wove the woodland in his measures; Spencer sent his heavenly maid moving amid the forests; Milton tuned his deep diapason to the groves, and owned that cathedral organs give forth no music grander than that which sounds when a forest of pines awakes at midnight to chant a solemn psalm of praise; tall oaks awed Keats into calling them "those green-robed senators of mighty woods;" Wordsworth wandered pensive in leafy shade, and rounded an oak at Rydal Mount into a sonnet; Tennyson confided his secret of love to the talking oak of Sumner-chase; and out of meditation in Dulwich woods Browning brought his limpid-souled little Pippa to sing her sweet saving songs forever in the startled ear of the world's wickedness.

Very early in the life of our race the tree struck deep root in the reverences and superstitions of men. Towering aloft between man and the sky, its strength and grace, its stir and animation, its beauty and beneficence charmed him to admire and often subdued him to worship. In many a place and time it has stood associated with the sacred and the superhuman. Indications of tree worship are found among relics of prehistoric forest races as well as in the rites of later and even modern polytheistic idolatries. The earliest superstition vaguely conceived of the tree as itself a wonderful living being; then thought advanced to the conception of a tree spirit, like the Greek dryads or tree nymphs, confined within or near the tree, and possessing power to command rain or to cause fertility in plants or animals; the next advance of imagination was to a tree god who was able to quit the tree or who presided over many trees. An effect of such superstition is seen in the fact that the heathen emperor Julian professed himself unable to give assent to the Christian religion because he could not conceive how one supreme God could govern the world without a corps of lesser intermediate deities such as were supposed to dwell in trees or fountains, rivers, oceans, or planets. Recent archæological research into pre-Homeric times shows that with the Greeks, as with the Northern Europeans, the groves were the first temples.

It is thought by some Greek scholars that the word *vaός* (temple) originally meant a tree trunk. The Ephesian Artemis had her earliest habitation in the bole of an elm, and Zeus was present in the Dodonean oak. Before the time of walled temples superstition separated some attractive spot of ground, most likely on an elevation giving extended vision or around a crystal spring affording sweet refreshment, consecrated it as holy ground and surrounded it with sacred trees which must not be harmed by anyone nor touched by hands irreverent or unclean. Homer described a well built by Ithacus, Neritos, and Polyctor, round which was a grove of sacred poplars set circlewise, while beside the flowing fountain in the center was an altar on which weary and thirsty wayfarers, refreshed by the shade and the cool water, deposited an offering. Similar superstitions among early Gauls and Britons explain the Druidic rites performed in forest depths. Even in our own day the last vanishing trace of such beliefs is seen in the obsolescent Maypole usages. The Maypole of the Teutons was a sort of totem which protected villagers from harm and brought numerous blessings. Matthew Arnold, in that most perfect of all his poems, "The Scholar Gipsy," writes of

> Maidens who from the distant hamlets come
> To dance around the Fyfield elm in May.

The children dancing round the Maypole do not know that their play is a survival from long-ago tree worship whose devotees danced around the tree in the direction of the sun's course. Thus was worshiped the sacred olive of Athenæ at Athens, and, in Rome as well as Greece, the laurel, sacred to Apollo, the ivy dedicated to Dionysus, youngest of gods ; thus also the palm in Assyria, and in India, even to this day, the fig tree, especially the peepul fig or Bo tree (*ficus religiosa*), reverence for which extended also through Africa, Australia, Sumatra, and Java. The sacred Bo tree in the grounds of the moldy old Buddhist temple at Kandy is said to have been worshiped for twenty-two centuries. In the ancient folklore of Palestine the olive tree was holy as giving food in fruit and light in oil ; and whoever cut one down could expect no peace of mind thereafter.

In India trees are connected with marriage rites and burials. The Oráons of Bengal revere the tamarind and bury their dead under its branches ; and in the same country the plantain tree

is clothed as a woman and worshiped. In the Punjab marriage with a tree is not uncommon. The number three being regarded as unlucky, if a man, not content with two wives, wishes to marry another, he will first be formally married to a tree so that his new wife may be his fourth and not his third. (This well illustrates the mental imbecility and the conscious and transparent make-believe of heathen religions). Likewise women who for any reason wish to have the name of being married, but are not sought by any man, have themselves married with due ceremony to a tree. In Japan pictures of the holy pine with its double stem, are presented to every bride and groom on their wedding day.

The importance of the tree in the mind of universal man is mirrored in the tree Igdrasil, the mighty ash, which, in Scandinavian mythology, upheld the universe; but it is natural that the tree should be, as in fact it is, most esteemed in hot countries, and central in their superstitions. A traveler reports that in Herzegovina the direct rays of the sun are so malefic and intolerable that a saint might feel tempted to sell his soul for the cool shade of a leafy tree, in a frenzy like that of the rich man in torment pleading for a drop of water, and that in so naked, rocky, and scorched a country the inhabitants might be forgiven for performing pious ceremonies in gratitude to an oak tree a thousand years old and fifty-two feet in girth which stands near the village of Rankovia.

Our own Bible, which is an oriental book, is full of trees. At its opening in Genesis stand "the tree of life in the midst of the garden, and the tree of knowledge of good and evil;" and at its close in Revelation "the tree of life which is in the midst of the paradise of God;" while in all the space between are trees almost innumerable—the burning bush from which God's angel appeared unto Moses, the oak of the diviners at Shechem, the palm tree under which Deborah prophesied, the oak of Ophrah where an angel appeared to Gideon, the tree which caught up Absalom, the mulberry trees whose rustling tops signaled to David that the Lord had gone before him to the battle. On the fervid pages of Wesley's Journal trees shake their glittering bravery of fluttering leaves and cast a blessed shade. Riding along he notes the green-shaded vale which makes the river bank an arbor for miles on miles, the almost perpendicular hills with tall oaks standing rank above rank from the bottom to

the very top, the beautiful thick trees which, with their beneficent broad boughs, protected him and his little congregation from the hot June sun when he preached at noon near a farmhouse in Westmoreland, and when, as he records, "a little bird perched in one of them and sung without intermission from the beginning of the service unto the end." Such beauteous earthly things our great apostolic evangelist takes note of while he calls sinners to repentance and invites human souls to shelter under the Tree of Life, whose leaves are for the healing of the nations.

The sacredest thoughts we Christians can have about trees belong to the life of Him "who his own self bare our sins in his own body on the tree." In 1853 Arthur Penrhyn Stanley wrote from Jerusalem:

> I have now been inside the garden of Gethsemane, and cease to wonder at the emotion it inspires. It is not the situation. It is those aged olives, the more striking from their total unlikeness to all the others. They could not have seen the agony. No! But they have seen the tears of generations of pilgrims, and more than anything else in or about Jerusalem, except the everlasting hills themselves, they carry you back to that night of superhuman anguish. Of all the trees that I ever saw or shall see they are the most venerable.

Next to the calm unimpassioned narratives of the evangelists the one thing fittest to be read in Gethsemane or repeated in a sermon on the Agony in the Garden, is Sidney Lanier's "Ballad of Trees and the Master," which by its tender and devout simplicity stands alone in uncanonical literature and must unavoidably conclude this essay:

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came.

THE ARENA.

"NESCIENCE OF GOD."

An article, by Dr. M. S. Terry, on this subject in the January issue, displays its author's well-known clearness of thought and expression. He deprecates the "tendency among Arminian Methodist theologians to look with favor upon the idea that the foreknowledge of God may be limited." This tendency is likely, nevertheless, to intensify and widen, for Dr. Terry's reasons why it should not are far from conclusive, though they admirably summarize the best stock arguments in favor of his view.

1. He says that omniscience is "the knowledge of all things." This is no more true than that omnipotence is the power to do all things. It is the power to do all doable things; and so omniscience is the knowledge of all knowable things.

2. God's failure to foreknow a contingent future event is not the result of choice on his part, but of the necessities of the situation; for an event, contingent on a free choice not yet made, is apparently unknowable.

3. Dr. Terry says that God's nescience of contingent events would seem to involve the acquisition of knowledge on the part of God when they occur. We reply that God now knows all the choices which can be made; and therefore the one which finally is made, being already familiar to him, cannot increase his knowledge. It simply becomes a fact, instead of a possibility. If this does increase his knowledge, it is an increase similar to that he receives when he knows an event has taken place which he knew would take place; he never knew before that it had taken place; this, therefore, is new knowledge. Such new knowledge has been pouring in upon him from the beginning, and does not invalidate his omniscience.

Dr. Terry attacks Dr. L. D. McCabe's proposition that "divine nescience of future contingencies is a necessity," and says:

1. "This is not a self-evident proposition," that is, it is not mathematically self-evident like the assertion that two and two equal four. But many great thinkers have affirmed it to be logically self-evident. Bishop E. O. Haven declared himself unable to conceive the contrary. Bishop Wiley said virtually the same. Dr. Jonathan Edwards and Chalmers and all the leading Calvinistic writers admit the impossibility of infallible foreknowledge of contingent events; while Watson, Whedon, and most Arminian theologians confess that the existence of such foreknowledge is an "insoluble mystery."

2. If Dr. McCabe's proposition is true, says Dr. Terry, God "cannot be omniscient." But he can be, if omniscience is the knowledge of all knowable things and a contingent event is unknowable, for as soon as it becomes knowable he knows it.

3. The proposition, says Dr. Terry, "must needs apply to all God's future free volitions." Certainly, and we have abundant evidence that it does. "And it repented the Lord that he had made man on the earth . . . And the Lord said, I will destroy man" (Gen. vi, 6, 7). Did the Lord intend to destroy man when he created him? Such a supposition is incredible.

4. This brilliant exegete questions "the competency of any finite mind to affirm" God's nescience of contingent events. Why then does Dr. Terry affirm God's prescience of contingent events? It requires no more mental competency to make the first affirmation than to make the second.

5. "The proposition assumes a notion of what time must be with God," declares the doctor. But, if we have no notion of that, there is no basis for either argument or theology. Dr. Clarke was evidently mistaken when he said that with God past, present, and future are one "eternal now;" and John Wesley when he said, "God does not know one thing before another, or one thing after another." To say that God did not know that the battle of Waterloo was being fought, and did not know afterward that it had been fought, sounds irrational. An "eternal now" is to us unthinkable. The weight of both evidence and common sense favors the idea that "time is an objective reality." Professor Bowne says: "Change is real, and change cannot be conceived without succession. In this sense the world process is in time, . . . and God himself is in time, so far as the process is concerned; . . . this involves sequence in both action and knowledge."

Dr. Terry also declares that Professor McCabe's arguments are not convincing, and says:

1. If future contingencies are nonentities so are future necessities. This is not self-evident, for while a future necessary event is a fact a future contingent event is only a possibility, and may never exist.

2. He also avers that God's responsibility for existing evil is not relieved by nescience of contingent events. But that is not the way we judge men. One who foreknows that his child will inherit dipsomania or insanity or leprosy has no right to become a father. It is different if he sees that his child will have an equal chance with others. If we can say that God foreknew on general principles that free agency, with uncertainty, would be better than mere automation, we can say that he is good, though evil exists. But if God could foreknow that any particular soul would suffer eternally it would be diabolical for him to create that soul.

3. If, says Dr. Terry, "Knowledge of contingent events impeaches God's sincerity in exhortations and warnings," then "omniscience unfits the Eternal for the creation and government of the moral universe." This is not very conclusive, and not at all self-evident; it looks like a *non sequitur*.

In closing our writer quotes and indorses Dr. D. D. Whedon, who says, "The real difficulty . . . is to conceive how God came by his

foreknowledge." If he had added, "of contingent events," all would respond, "Yes, such foreknowledge is too wonderful for us!" But foreknowledge of events that are planned and predetermined is not difficult to conceive. Omniscience could easily grasp an infinitude of such events. Human intelligence does not stumble over such an idea. It is generally believed that the whole universe of matter is under God's absolute sway. He foreknows eclipses and cataclysms and earthquakes. He probably rules, also, in a general way, over our race. Quite likely there have been "men of destiny," such as Moses and David and Paul and perhaps Cyrus and Washington and Lincoln. It may be that no one is absolutely and always a free agent, for "the wrath of man shall praise him." Nevertheless, as Arminians we affirm that, down in the depths of his soul, each man is free to choose good or evil. How God can foreknow what a free choice will be is indeed an "insoluble mystery." A contingent event being, according to Webster, dependent on something "unknown," we cannot comprehend how it is possible for it to be known; being dependent upon something "undetermined," how can it be predetermined? And "not being certain to occur," how can it be foreknown as certain to occur? A thing cannot be unknown and foreknown, undetermined and predetermined, uncertain and certain at one and the same time. Why should we cling to a theory which involves such glaring contradictions?

Dr. Whedon made a brave and very brilliant attempt to render belief in the foreknowledge of contingent events plausible. The chief corner stone of the logical edifice he rears is the following sentence, "It is certain that there will be a one particular course of future events, and no other." This sounds truer than it is. Marvelous thinker though he was, Dr. Whedon begs the question when, in referring to contingent events, he says "there will be a one;" he should only say, "There may be either one of several." To particularize is to select, and the one who alone can select is supposedly not yet born. If God selects for him then it is God, not man, who chooses. The grotesqueness of the edifice reared indicates the awryness of its chief corner stone. It consists of an imaginary "record, perfectly accurate, of all futuritions." Concerning this record Dr. Whedon says, "It is absolutely impossible that it should not be true," and then adds, "It is perfectly possible that the events it contains should not take place." In other words, the same thing is at one and the same time both possible and impossible.

See also the pitiful situation in which it places both man and God. Here is a prospective free agent whom God from all eternity has known would be lost. He at last appears on the scene, and reads Dr. Whedon's account of the "record," and finds that all he will say or do or even think has been eternally foreknown and certain. His final fate is recorded, and is inevitable. It makes no difference to the poor victim whether his fate is a necessity or a certainty, as the result is the same. What motive has he for trying to do this instead of that, or that instead

of the other, so long as the "record" is made and he knows it is "impossible that it should err?" To render the situation increasingly painful God approaches this reprobate and, with crucifying anguish, cries, "Turn ye, turn ye . . . for why will ye die." Who can blame the man for retorting, "Lord, thou knewest I would before thou created me, and thy exhortation is insincere." Who would not draw a veil over the doctrine which neccessitated a situation so distressing?

Milburn, N. J. J. S. BRECKINRIDGE.

WESLEY'S *MAGGOTS.*

NOT entomological specimens, but a curious little book—five and three fourth inches by three and one half inches, with one hundred and ninety pages, beautifully bound in whole calf and gold, doubtless the original binding—is before us as we write. It is an exceedingly rare specimen of seventeenth-century literature, the date being 1685. It is peculiarly interesting to us because it is the first book published by Samuel, the father of John and Charles Wesley, at that time the coming rector of Epworth and Wroot. The author was then in his twenty-third year, and had been at Oxford University about a year. The register of Exeter College says his "Deposit of Caution Money" was made September 26, 1684. Born in Dorchester, in Dorset, at the close of 1662, there he lived until March, 8, 1678, when he removed to London to continue his education which had been so well begun in the Free School in Dorchester, of which Mr. Henry Dolling was the head master from 1664 to 1675. To him his former pupil dedicates this, his first published book.

The Epistle Dedicatory occupies two and a quarter pages, and is headed, "To the Honoured Mr. H. D., Headmaster of the Free School in D——, in the county in D——." Then follows "The Epistle to the Reader," occupying nine pages. In this, after playful references to the bookseller, Mr. Wesley claims originality for the book, saying, "All here are my own pure Maggots, the natural Issue of my Brain-pan, bred and born there, and only there." He anticipates sharp criticism, pleads his youth, and offers to add a beard to his face if some one will furnish it "and be at the charge of grafting it on." The frontispiece has an anonymous portrait of the author. He looks like a boy of about fourteen years, but with a face much older. The poet's wreath is on his brow, and on it, in the middle of his forehead, is a good-sized maggot in the act of biting. He is standing at a table on which rests a manuscript and an open book in which he is writing. Underneath the picture is written:

"In 's own defence the Author writes
Because while this foul Maggot bites
He nere can rest in quiet
Which makes him make soe sad a face
Heed beg your worship or your grace
Unsight unseen to buy it."

On the title-page opposite is:

"Maggots:
Or,
Poems
On
Several
Subjects,
Never before Handled.

By a Schollar.

London,

Printed for John Dunton, at the sign of the Black Raven, at the corner of Princes street, near the Royal Exchange. 1685."

The seventeenth page preceding the one hundred and fifty-two pages of *Maggots* advertises "Books lately published by J. Dunton." Of the poems we will give only the titles as they appear in the volume. There are thirty-three, three of which are dialogues, as follows: "On a Maggot;" "On two Souldiers killing one another for a Groat;" "The Argument;" "A Tame Snake left in a Box of Bran, was devoured by Mice after a great Battle. Written An. Dom. 1681;" "A Pindaricque, On the Grunting of a Hog;" "To my Gingerbread Mistress;" "On the Bear-Faced Lady;" "An Anacreontique on a Pair of Breeches;" "A Tobacco Pipe;" "On a Cow's Tail;" "The Lyar;" "On a Hat broke at Cudgels;" "A Covetous old Fellow having taken occasion to hang himself a little; another comes in, in the nick, and cuts him down, but instead of thanking him for his life, he accuses him for spoiling the rope;" "On a Supper of Stinking Ducks;" "To the Laud and Praise of a Shock Bitch; An Elegy On the untimely and much lamented Death of Poor Spot, as loving a Bitch as ever went upon two legs, who departed this life, An. 1684;" "A Box made like an Egg, was between Jest and Earnest, between Stoln and Borrow'd; but at last, (see the Honesty!) After a year's Possession, restor'd with this in the Belly on't;" "The Beggar and Poet;" "*Plures aluit Aristoteles Quam Alexander;*" "A King turn'd Thresher;" "On a Discourteous Damsel that call'd the Right Worshipful Author—(an't please ye!) Sawcy Puppy;" "On a Cheese;" "*Pinguis & ingrata permeretur Caseus* (*Urbi Virg.*) A Pastoral;" "A Full and True Account of a Journey with its Appurtenances;" "The Leather Bottle. (a) Out of Lucian's true History, Part the First." Then follows in prose, "An Elegant Letter, with a copy of fine Verses by a London Wit, in answer to a Lampoon. An Answer to the Joyner's smart Letter." Then follow in verse, "I Dialogue, Between a Thatcher and a Gardner, for Precedency, on occasion of a Pot of Ale with this Inscription; Detur Digniozi;" "The Second Dialogue, Between the Herring and Whale;" "The Third Dialogue, Between Utensil and Frying—Pan." Six short poems close the book, namely, "Against a Kiss;" "A Pindaric; On a certain Nose;" "In

Praise of Horns;" "Advice to Monsieur Ragoo, who had his choice either to be Hang'd or Married;" "On a Pretended schollar that would have had some Verses he had stolen from another book inserted into the Maggots." The title of the last is, "A Pindaric Poem On Three Skips of a Louse." Each poem is followed by explanatory notes—concerning the classical and local references in the poem. Some of these are amusing, and with the poems give an idea of the close of the seventeenth century and of the young man of the period. Some higher critics would find it difficult to harmonize *Maggots* with the author's heroic poem on the "Life of Christ," or with his four-volumed *History of the Bible in Verse*, or with hymns 157 and 215 in our *Hymnal*.

The book sold for a shilling. Its sale largely helped Mr. Wesley through college. It probably brought him more money than any other of his many writings. Perhaps there are not a dozen copies now in existence. In all our searches this is the only copy we have yet seen. As Samuel Wesley's first book it is valuable. It is probably the oldest bit of Wesley literature, if not the very first Wesley book. His lampoons while at the Grammar School, Veal's Academy in Stepney, and Morton's Academy in Newington Street, London, were short-lived. His last teacher, Mr. Morton, came to America, preached in Charleston, Mass., and became vice president of Harvard College. He died in 1697. His academy was the principal dissenting academy in England. Wesley, his pupil, wrote lampoons against its rival, Doolittle's.

Samuel Wesley's first publisher was a strange character. He was only three years older than Wesley, and at twenty-six was a London publisher. He married Elizabeth Annesly; his friend Wesley was at the wedding, and presented the happy couple an epithalamium. Did Samuel first meet Susannah at this wedding? Certainly, six years later he married her, and became Dunton's brother-in-law. The editor of the *Methodist Recorder*, of London, took the present writer to the house where the Annesly family lived. Dunton became financially embarrassed, and came to America for a year. Returning to London he disguised himself, and sometimes wore woman's clothes to escape his creditors. He fled to Holland, Flanders, and Germany, returning to London in 1688. Then his affairs turned. He printed six hundred books, all but seven proving successful. A fortune was left him, but at thirty years of age he was bereaved of his wife. He took a new wife within a year. He soon left her, became financially embarrassed again, and died in obscurity two years before Wesley, whom he first loved and then hated. Bishop Hurst has some of his rare publications. Dunton projected six hundred distinct treatises, all to be written by himself. He drew his own portrait, saying he is "of middle stature, hair black and curled, eyes quick and full of spirit, lips red and soft, face though not so beautiful as some, yet rendered amiable by a cheerful sprightly air, body slender and well proportioned, spirit pious and devout, temper sweet, hard to be displeased, has great skill in poetry. His soul," he

says, "was tender and compassionate, and his modesty more than usually great." He finishes his description with, "I must sincerely say I have all the good qualities that are necessary to render me an accomplished gentleman." Such was Samuel Wesley's first publisher and brother-in-law, whose name appears on the title-page of *Maggots*. This exceedingly rare volume is one of the many invaluables in the Wesley collection of R. T. Miller, of Cincinnati, O. W. H. MEREDITH.

"NESCIENCE OF GOD."

THE critique which appears under this caption in the May-June *Review* seems to call for a few additional observations:

1. Is it, or is it not, a self-evident proposition that absolute perfection is incompatible with notable imperfection? If God is ever acquiring new knowledge it must be that his knowledge is notably imperfect. But partial or imperfect knowledge is not omniscience. How God came by his omniscience is only another way of asking how God is God. Any finite telescope—or microscope—which presumes to find "constellations of truth" in such an inquiry is more than likely to prove itself a delusive looking-glass.

2. We are asked how God can be omnipotent if he cannot increase his own knowledge. May we not as well answer, in turn, Is it the province of God's omnipotence to augment his omniscience? Then must one attribute of Deity be conceived as the creator of another attribute. One may query how closely this way of thinking verges on the pantheism of Schelling, who taught that the divine nature is a sort of primordial abyss of potencies coming to the knowledge and self-consciousness in acts of creation and in the personality of man; or how far it appropriates the pantheism of Hegel, who conceived God as an eternal process of becoming, having no independent self-consciousness apart from that of man. We do not believe that God is such a thinker.

3. The absolute knowledge implied in omniscience doubtless "foreknows all the possibilities and possible contingencies" of future events, but cannot be guilty of the absurdity of knowing "a thing as a thing which is not a thing," or of knowing "a thing to be in existence which is not." It does not follow, however, that God cannot have cognizance of an event and all its conditions, contingencies, and issues, and foreknow it as an event certain to be, before it actually come to pass. God foreknew the crucifixion of Jesus, along with all the possibilities and contingencies of the free responsible acts of the lawless men who brought that event to pass, and could therefore have received no new knowledge to augment his omniscience after the event became a fixed fact.

4. We are further told that "a house that has always stood has never been built." This we take to be a self-evident proposition. Accordingly we conceive that God has always existed as God, and could therefore never have been built, formed, created, or brought into being and

self-conscious personality. Scandalous as it may seem to any thinker we are bold to affirm that the God whom we worship cannot grow in grace, or in wisdom, or in power. What he is now he always has been and always will be. "By faith we understand that the ages have been framed by the word of God, so that what is seen has not been made out of things which do appear." Our reason compels the conviction that the omnipotence which could make all that is now seen must have also been associated with omniscience to know the entire future of the creation before it all appears in time. But, that God did not and could not know beforehand every event which would in its own time come to pass and fill the ages, is certainly not a self-evident proposition.

Evanston, Ill. M. S. TERRY.

THE POWER OF PRAYER.

IN the "Arena" department for January Walter T. Green states that God is an unalterable law and is not influenced by the prayers of his creatures. Yet the Scripture seems to teach the contrary. The fourteenth verse of the thirty-second chapter of Exodus reads thus, "And the Lord repented of the evil which he thought to do unto his people." These words show clearly that God was influenced by the prayer of Moses. The twentieth chapter of 2 Kings tells us that Hezekiah was sick unto death, and that Isaiah said to him, "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Hezekiah prayed to God for his life and wept sore. Whereupon the Lord said to Isaiah, before he had gone out into the middle court, "Tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will heal thee." Thus was God influenced by the prayer of Hezekiah. In the parable of the importunate friend at midnight, contained in the eleventh chapter of Luke, are the words, "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." In the parable of the importunate widow, contained in the eighteenth chapter of Luke, are the words, "Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." In both these parables Jesus teaches that God is influenced by the prayers of his creatures. In the fifth chapter of James are the words: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." The apostle James plainly teaches here that God is influenced by the prayers of his creatures.

In conclusion, I affirm that, if God is an unalterable law, he is unalterable in his purpose to be influenced by the prayers of his creatures, and that he is especially influenced by the fervent prayers of the righteous.

Stockham, Neb. W. K. WILLIAMS.

CAN THE "MODE OF BAPTISM" CONTINUE A MOOTED QUESTION?

In these latter days, when we are hastening on to new facts, conditions, and developments, it is doubtless true that a larger acquaintance with the archæology of the early Church will scatter many of our preconceived notions. This being true, what may be said of *The Teaching of the Twelve Apostles* as having a bearing on important doctrinal differences among religious denominations?

The majority of critics now seem to concede the genuineness of the writing and that the document dates from the first quarter of the second century A. D. In this little book it is revealed to us that the apostles were quite liberal as to the "mode of baptism." Immersion is plainly set forth as desirable, but, where circumstances do not permit of it, other "modes" are allowable. Now, if in the second century, and within twenty-five years of the death of John, liberty was allowed as to "mode," does it become the nineteenth-century Christian to fall out with his neighbor by alleging that only one mode is biblical? Shall the Church of the twentieth century show narrowness on a point regarding which the Apostolic Church was liberal-minded?

It seems to the writer, therefore, that, as urging catholicity and helping to allay sectarianism, the real importance of the *Teaching* has not even yet been appreciated as it should be; and that, together with other similar documents, the *Didache* will help to lead us unto a faith which impels sister denominations to join hands.

A. V. Babbs.

Paloma, Ill.

DOES GOD SUFFER?

In the January number of the *Review* the Rev. F. B. Stockdale writes a very interesting article on the above subject. I do not question the doctrine taught in said article. The author seems, however, driven to unnecessary straits to prove his position. He says: "We hold it to be true that the Divine cannot impart what he does not possess; also, that what he possesses is held as attribute of his nature." From this he very logically concludes that, since man has the capacity of suffering, so has God: and he does not hesitate to conclude, also, that, as man has the ability to sin, so has God. But Mr. Stockdale has no fears whatever that God will sin, though he has the ability.

This is very good and very well. We make no objection, so far. But, take the following in the same argument, And what about it? The author says: "We believe the capacity to suffer is universal, because it is the profoundest trait in the divine nature. If some grant the ability, but deny the experience, we say no part of the divine nature can be inactive." Now, if, as taught by this argument, the ability to sin is a part of the divine nature, and no part of that nature can be inactive, then God must be a great sinner. Of course, the brother does not mean to teach this horrible doctrine; nevertheless his logic surely does teach it.

Humboldt, Ill. J. Jay Dugan.

THE ITINERANTS' CLUB.

THE GOSPEL OF THE MINISTER'S VACATION.

At first view it may seem strange to speak of the minister's vacation as a Gospel, and yet there is a sense in which our Saviour himself taught this truth to his disciples. In the sixth chapter of Mark we are told that he "called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." He further commanded them that they "should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse." Then follows the martyrdom of John. After he had been laid in the tomb Jesus gathered the apostles unto him and said, "Come ye yourselves apart into a desert place, and rest a while." It has been noticed that "the twelve, who are generally called 'disciples,' are here given the name which describes their official work instead of their discipleship, and that the occasion—the only one in which the name is used in Mark—is one in which they were returning from that apostolic work."

This direction to rest given by Jesus to the disciples is suggestive of the topic at the head of this paper. First, the apostles were weary, for we are told that they reported to Jesus "both what they had done, and what they had taught." And this condition of the apostles may fitly be applied to the preacher's service to-day. His life is a toilsome one. Much physical labor is involved in the performance of the duties of the pastoral office; so many families are to be visited, and so many interests are to be looked after. The modern minister is a kind of executive officer, with a multitude of things on hand that are toilsome to the flesh. When to the performance of these duties there are added the exacting labors of the Sabbath, involving the preparation of two sermons each week, and the intellectual toil cognate thereto, in keeping abreast of the thought of the age—there results great intellectual weariness. Perhaps the minister's spiritual neglect of himself, growing out of his care for others, makes him at times an exceedingly weary man. There is, therefore, need of a rest.

We may notice, further, the Saviour's invitation, in view of these conditions. "Come ye yourselves apart into a desert place, and rest a while." In other words, "Take a vacation." Where the desert place was has been much discussed. Swete says: "The rendezvous was, therefore, close to the lake, probably near Capernaum. The boat took an easterly course, and they landed perhaps a little south of Bethsaida, on the edge of the plain now known as 'el-Batîhah,' a part of the old lake basin . . . sown two or three times during the year . . . and grazed by the buffalo herds . . . in its northwestern part . . . covered with ruins." Perhaps we have never thought of the apostles' vacation, but

it is clear that at the suggestion of Christ they did have a short one. The relief of a weary body is often the best thing for people who have weariness of soul. When one is tired out physically he cannot see clearly and appreciate fully many of the most important and delicate interests. So the apostles went out into a desert place to rest. This applies in an equal sense to the minister of to-day. The call is equally to them: "Come ye yourselves apart into a desert place." It is presumed that the Saviour meant, "Change your environment, surround yourselves with new associations." No doubt they had been preaching in the cities where the masses of the people were gathered. The best place for them to rest was in a desert place, amid green fields and mountains and by rivers, where they could look upon nature in all its beauty. It is presumed this means that, if a minister lives in the country, it would be rest for him to go to the town or to the seashore where something is going on, and that in the change of scene there will come a change of thought and a recuperation of body and soul.

But the vacation suggested by the Saviour was not a long one, "Rest a while." Rest only after work, the vacation only to last until one has recuperated. It does not say how many days and weeks. The need is different in different persons. Some people seem to imagine that they are to rest all the time, but the suggestion of Christ to the apostles was not this. Each one should adapt his vacation to his particular needs.

Nor did Christ leave his apostles to go to their rest alone. He was with them. He said, "Come ye," and the subsequent history shows that he was still the center of their company, even while they were taking a respite from their more public labors. The minister in his vacation must never forget to take Christ with him. Christ is always with and in his people, but they must aim in their leisure to have him with them as a conscious presence. There is danger lest, when off duty in places of recreation, ministers, as well as people, forget that their walk and "conversation" should be such as "becometh the Gospel of Christ." The church at home has sometimes been put to shame by the thoughtless conduct of its representatives abroad.

It is further to be noticed that even in this vacation the apostles were not free from the obligations of their position. It seems in this case that "they departed into a desert place by ship privately." But the people saw them go, and "many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him." So well known was Jesus that he could not escape from the crowd, and though he and his disciples had gone into a desert place even there the people followed them. And, even there, Jesus did not regard himself or his apostles as relieved from the obligation to do good. When he saw the multitude he had compassion on them, "because they were as sheep not having a shepherd, and he began to teach them many things." In order to provide for the wants of the crowd in a desert place he further performed the notable miracle of feeding about five thousand with five

barley loaves and two fishes. That they were in the country, and in a desert place, is evident from the fact that he commanded them all to "sit down by companies upon the green grass." It is also a remarkable fact that the Saviour, who, out of his abundant power, could provide by a miracle for five thousand, saw to it that nothing was wasted. For it is said that "they took up twelve baskets full of the fragments, and of the fishes." In this resting place, even in the munificence of his own divine power, his disciples recognized the economies of life. His miracles of helpfulness were not wasteful, but wise and thoughtful of the assistance of those in need. So the minister's vacation of to-day is to be a time of rest; but he should never forget that opportunities for doing good are all around him, in the city and in the desert.

It is clear from this passage that there is a Gospel of vacation. When the minister, after months of labor and anxiety in his arduous calling, lays aside his work for a little season and rests, he is in harmony with the teachings of the Master, and when he returns recuperated physically, mentally, and spiritually for his work, he may indeed feel that he has enjoyed the benefits of the Gospel of vacation.

PHARAOH, AN INSTRUMENT OF GOD'S MERCY.—ROM. IX

IN the Version of King James this passage reads: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." The Revised Version differs slightly from this as follows, "For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth." This is a verse concerning which much discussion has arisen. By some it has been understood that God called Pharaoh "into existence" (Beza), in order to exhibit his wrath toward Pharaoh and thus make Pharaoh an example of God's dealings with the impenitent. Something similar to this in its general bearing is the interpretation of Augustine, "I have stirred thee up to resist"—as if God had purposely instigated Pharaoh to disobey his commands, in order thereby to show his power in his punishment. These interpretations do not seem to be borne out by the context or by the study of the passages as found in the Old Testament Scripture. The Hebrew is found in the Hiphil, and means simply "to cause to stand," "for this purpose have I caused thee to stand." In close harmony with this is the Septuagint rendering, "For this cause thou hast been preserved." Calvin is not out of harmony with this general view, who renders it substantially, "I have brought thee forward and laid this part upon thee." Neither the Hebrew nor the Septuagint of the Old Testament passage justifies the interpretation, "I have called thee into existence." It is better to follow the Hebrew in general, "For this reason have I maintained thee in thy position;" or the Septuagint, "Thou hast been preserved."

"That I might show my power in thee" has been rendered "that I might make thee see my power." This is followed by a coordinate clause, "that my name might be declared throughout all the earth." The purpose, then, for which Pharaoh was raised was to make God's power known and his name sacred wherever this incident in the history of Pharaoh, especially in connection with its application in the Epistle to the Romans, is proclaimed. Pharaoh had resisted the successive plagues, which were intended to bring him to repentance for his persecution of God's people. With every resistance Pharaoh is said to have hardened his heart more and more, until finally the last plague led to his permission to allow the children of Israel to go. Afterward he again became obdurate and pursued God's people until he was overthrown in the midst of the sea. Thus, wherever the story has been told, it has been a demonstration of God's power and a proclamation of God's name. The whole history of the plagues in Egypt is a history of supernatural manifestations which are afterward affirmed in this quotation of Paul in the Epistle to the Romans. It shows God ruling in the affairs of men, but ruling also in the spirit of benevolence. The accompanying verse affirms his mercy, and not his wrath, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Pharaoh was not called into being in order that he might be punished for a disobedience which he could not help, but he was maintained in his position that thereby this manifestation of God might be more widely diffused and more generally proclaimed among men. The whole conception of the passage is of divine mercy, rather than of wrath.

DISCRIMINATION IN THE USE OF CHRISTIAN LITERATURE.

The age is a literary one. The articles produced every year would fill volumes. Christian literature is specially abundant, and its influence is amazing. That line of thinking, either in science or art, in theology or philosophy, which dominates the choicest literature, dominates the mind of the young. Perhaps we do not appreciate at its full the influence of the great publishing houses, and especially that of the foremost magazines and papers, on the thought of the age. Just here lies a point of danger. The publishers of literary productions of all kinds, whether Christian or non-Christian, are anxious to increase the financial results which proceed from their business. Hence, they study the tastes of the people, and produce that which they think will be acceptable to the largest body of their readers. The modern biblical criticism, or if one prefers to call it, the literary criticism which is now in vogue, derives its prominence in part from the fact that it is constantly promulgated in the literature of the country, especially in encyclopedias and periodicals. Thus, wherever one turns for information, he is likely to fall in with the critical method and ideas which are most likely to meet with favor from the greatest number of readers. Hence the school of thought in theology

or criticism which dominates the choicest literature of the country will exert a lasting impression upon contemporary ideas.

Every cause that would reach the best results for itself must do so by providing for its students a suitable literature. Modern destructive criticism would surely have perished at its birth but for the hold it got on the thought of the period through its literary productions. Professor Green, in his *Introduction to the Old Testament*, remarks concerning the eighteenth century, quoting from Alexander: "The Bible now began to be studied and expounded as a classic, with reference merely to the laws of taste. Upon this principle the great work of Eichhorn was constructed, the first complete introduction to the books of the Old Testament, the influence of which has been incalculably great in giving an infidel character to modern German exegesis." Referring to the question of exegesis, the influence of DeWette and Meyer has been very marked in spreading one kind of exegesis, while that of Hodge and Ellicott has been effective in influencing thought in a different direction.

It is important that ministers read the best books. They have not time for inferior productions, so many of which proceed from the press. The best literature cannot be irreverent. It is not wise to read books, however elegant in diction or scholarly in expression, that treat sacred things without a due appreciation of their importance. No such writer can have an adequate comprehension of the great problems with which the minister has to deal, and hence the reading of his works will be a waste of time. Nor can one read with advantage books that are onesided only, even if not unfair. On all great subjects there must be differences of opinion among the most trained minds. It is only superficial people who attend to one side of the subject exclusively. All great Christian problems of to-day should have a fair hearing.

This is true of the great biblical problems which agitate the minds of so many thoughtful ministers and people. The presumption, however, for the Christian minister must be in favor of that which is handed down by the scholars and thinkers and devout men of the past. It can only be set aside in his thinking by arguments that are absolutely convincing. And this is one of the dangers of a part of our modern literature on these subjects. This presumes that the new view is necessarily the right view, and does not give adequate attention to those who in the centuries past have reached conclusions which are now regarded as traditional. It must always be remembered that a tradition may have had at its beginning a genuine historical basis. The new literature must not displace the old, and both should receive fair and honest consideration by the thoughtful minister of the Gospel. It is not well to follow any human master exclusively. Lexicographers are not infallible. Students often turn to a lexicon to ascertain what is the precise meaning of a word, and do not always remember that if the word represents a controverted matter a lexicographer may be unconsciously biased by his preconceived opinions, even when intending to be most fair.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

THE BOOK OF DANIEL AND THE MONUMENTS.

THE Protestant world will, during the present month, devote special attention to the book of Daniel. No less than four of the lessons selected by the International Sunday School committee are taken from the first part of this book. The more thoughtful teachers and older scholars will necessarily consider its authorship, authenticity, age, aim, and character. The conclusions at which they arrive will very largely depend upon the helps used in the preparation of the lesson. This is fortunate, for the vagaries and the deductions of the so-called historical critics have not as a rule yet found their way into the literature of our Sunday schools.

Till comparatively recent times this remarkable book was all but universally regarded as the work of Daniel, who was carried to Babylon about 607 B. C., and who continued to live there till about 538 or 536 B. C. To-day, however, there are critics who deny the very existence of Daniel; and many more, though accepting the historical character of the man who is made to play so important a part in the narrative, yet maintain that the narratives themselves are in no way historical, but are rather religious stories, mostly legendary, written, not by Daniel nor even by any of his contemporaries, but rather by some "unknown moralist of the Maccabean age"—say about 167 B. C.—to encourage the faithful Jews who maintained their faith under the dreadful persecutions of Antiochus Epiphanes.

Whatever may be the real arguments at present against the Danielic authorship of the book, the time was when the rationalistic critics rejected its historical character chiefly on account of the prevalence in it of the miraculous and prophetical. This could not have been otherwise, for it was a canon of their criticism that no book of the Bible could be historical which presupposed so much of the supernatural element. In the course of time many Christian scholars have accepted the conclusions of the destructive critics while professedly rejecting their rationalistic premises. This is the occasion of so much unrest in the biblical criticism of our day. If the book of Daniel is nothing but a pretty religious story, without any historical basis, it makes no difference where, when, or by whom it was written, for no one needs to tax his faith or credulity to believe in the miraculous deliverance from the lions' den and the fiery furnace, or in the minute details of prophecy that are given in the book. If, however, it was written about 538 or even 500 B. C. by an eyewitness, it would be certainly difficult for those who believe in the miraculous and prophetic elements, whether in the Old or New Testament, to deny the reality of the events which are

therein enumerated. Let it be granted, on the other hand, that the Book of Daniel was written three or four hundred years after the close of the captivity, and sufficient time would have elapsed for the growth of the most ridiculous and exaggerated stories. Smooth it over as we may, the destructive biblical critics have a decided passion for depressing the dates of the books.

We are told by Professor E. L. Curtis, the latest writer on Daniel, that "the ancient Jewish opinion and the prevailing Christian one, until recent times, has been generally abandoned, and the book in its present form must be assigned to the age of Antiochus Epiphanes (B. C. 175–163)." The learned professor, after discussing the matter at some length, evidently feels the inconclusiveness of his arguments and says: "The great difficulty, of course, in assigning the Book of Daniel to the late date is the fact that caps. 7–12 are represented as revelations of the future given to Daniel during the exile. But this difficulty vanishes the moment one considers how prevailing in Old Testament and among Jewish writers was the custom of representing present messages as given in the past to ancient worthies. Thus, the law of Deuteronomy is given as though spoken to Moses in the land of Moab, and the legislation of P as though revealed to Moses in the wilderness." This observation of Professor Curtis seems like reasoning in a circle, and will not satisfy the very large majority of American Christians who still believe in the Mosaic origin of the Pentateuch.

Arguments against the supernatural elements in the book are now crowded to the background, and, naturally so, for to the destructive critic they are puerile, unworthy of notice. Much stress is therefore laid upon the language of Daniel. The critics point out some Persian and Greek words, and see in them a positive proof of a late date. Though Driver finds fifteen Persian words, it may be a question whether more than nine of these are surely Persian. Now, several of them are nouns denoting titles or offices, as "satrap," "counselor," "judge," "lawyer," "president." There certainly could be nothing improbable that a man like Daniel, brought up at the court and acquainted with court language, should use some unusual foreign words. Yet few Persian terms could have well found their way into Babylon during the lifetime of Daniel. As to the Greek words, there are only three of these—all names of musical instruments—to which objections have been made. The occurrence of these three words does not establish a late date for the book. History and archæology sufficiently prove that there was much intercourse between the Euphrates valley, all parts of Asia Minor, and even Greece, to say nothing of Egypt, centuries before the age of Daniel. Sargon (722 B. C.)—as had other monarchs before him—made captures in many places where the Greek language was spoken. "He led off prisoners, and received tributes from Cyprus, Ionia, Lydia, and Cilicia, which were Greek lands."

Too much is also made of the Aramaic portion of the book, as well as

of the character of the Hebrew. Indeed, the critics themselves are in no manner of agreement on the question of language. Even as radical a critic as Professor Cheyne says: "From the Hebrew of the Book of Daniel no important inference as to its date can be drawn. It is true, Aramaisms abound, but this feature is common to all the later books of the Old Testament. Nor, in spite of the assertions of controversial writers on both sides, can any argument be based on the fact (strange as it seems) that the Book of Daniel is written in two languages or dialects."

The four principal characters, aside from the Hebrews, mentioned in the book are Nebuchadnezzar (more correctly Nebuchadrezzar), Cyrus, Belshazzar, and Darius the Mede. The first two are well known to Babylonian history. There are a very large number of tablets, bricks, and other monuments on which they are mentioned and glorified. So our critics have little to say regarding the rôle played by these two in our book. Wherefore we shall pass them by. Not so with Belshazzar and Darius. Indeed, in the first part of our century it was quite usual for the destructive critic to read out both these persons from the pages of history. Strangely enough, there are biblical critics who are ready to deny the historicity of any character, unless supported by evidence other than that offered in the Hebrew Scriptures. And if, perchance, some tablet or cylinder is discovered in the ruins of any ancient temple or palace which in any way disagrees with the Bible, then the latter is always at fault, and must be rejected. And yet, was it any more impossible for a Babylonian, Egyptian, or Persian scribe to have made a mistake than for a Hebrew writer?

Both Darius and Belshazzar are styled "kings," in Daniel. Neither Berosus, the Greek writers, nor yet the cuneiform inscriptions recognize them as such. This is especially true of Darius. Bold, however, is the man who will argue too much from the silence of the monuments. They have not spoken their last word. Indeed, only a small portion of the mounds supposed to contain them have been explored, and, besides, a very large proportion of the monuments already discovered yet remain undeciphered.

The custom of changing names is a very ancient one, as is attested in the case of Joseph in Egypt. That it was common in the time of Daniel is also clear. Something of the kind may have been the case with Darius. Indeed, Josephus tells us that he was known to the Greeks by another name (*Ant.* x, 11, 4). Both the Book of Daniel and the monuments agree that Babylon was not captured by Cyrus himself, but by another, namely, by Darius, according to Daniel, and by Ugbarn (Gobryas) according to the monuments, where we read: "On the 16th of Tammuz (June) Ugbarn, governor of Gutium [part of Kurdistan] and the troops of Cyrus, entered Babylon without fighting." Mr. Pinches, of the British Museum, maintains that Gobryas and Darius may be identical, and that during the absence of Cyrus he was practically the viceroy.

Several things seem to corroborate this view. In Daniel v, 31, we read that "Darius the Mede *received* the kingdom, not "*took*," as in the Authorized Version. This expression, as commentators point out, describes a delegation of authority rather than an inherited succession or capture. It is again stated in Daniel that Darius was sixty-two years old when Belshazzar was slain. This agrees with a remark in Xenophon's *Cyropædia*, where we read that Gobryas "was a man in years." If Darius had been a mythical character why should the author of Daniel have told us that he was just sixty-two years old, or why should he state his family connection and nationality?

There was also a remarkable silence maintained by the Greek and Babylonian writers in regard to Belshazzar. Neither Herodotus nor Berosus mentions him. For that reason he also has been condemned to the realm of myth. The discoveries of Sir H. Rawlinson and others have rescued him from oblivion. Four cylinders found in 1854 at the temple of the moon god, at Mugheir (Ur of the Chaldees), have forever silenced those who had no place for Belshazzar. The cylinder bearing a lengthy inscription of Nabonidus, too long to be reproduced in full, says among other things the following: "I am Nabonidus, king of Babylon, maintainer of the temples of Bit-Saggil and Bit-gida, worshiper of the great gods. . . ." "Set the fear of thy great godhead in the heart of Belshazzar, my firstborn son, my own offspring; and let him not commit sin, in order that he may enjoy the fullness of life." There is another inscription by the same king, much longer than the one just mentioned, but which, at the very point where Belshazzar is named, is so mutilated that nothing but the following remains, "Belshazzar my firstborn son . . . lengthen his days, let him not commit sin." The name of Belshazzar is also found on a large number of business tablets on which he is styled "the son of the king." One such refers to his leasing a house, another to the purchase of some wool, while a third is a note for money borrowed, secured by mortgage on the growing crops in the field. These are dated 551, 545, and 544 B. C. respectively. On the so-called "Annalistic Tablet of Cyrus," first published by Pinches in 1880, we find frequent references to Belshazzar. Though the tablet is mainly concerned with the life of Nabonidus and his final overthrow by Cyrus, Belshazzar is represented as playing a most important part. We shall only quote the following: "In the seventh year (B. C. 548) the king, Nabonidus, was in the city of Tema [also spelled Teva, near Babylon]. The king's son, the great men, and his troops were in Accad [northern Babylon]." Both father and son continue to occupy the same positions during the ninth, tenth, and the eleventh year. What happened between the eleventh and the seventeenth is not known; the imperfect condition of the inscription affords no intelligence. In the seventeenth year of Nabonidus, however, which is also the last of his reign, the conditions change. Cyrus invades northern Babylonia. The king and crown prince exchange places, the former takes command of the

army in Accad, and the latter is sent to defend the capital and to administer affairs in the absence of his father. Cyrus first takes Sippara. Nabonidus flees southward, but is taken prisoner. One of Cyrus's generals, Gobryas, is dispatched against the capital, which is captured without much, if any, opposition.

The ease with which Babylon was taken by the Persians is explained by the inscription, which may be regarded as Cyrus's proclamation. From the document it becomes evident that Nabonidus, who, it must be remembered, was a usurper, had met considerable opposition both from the nobles and priests of Babylon. Nabonidus had not only forced himself upon the people, but had also attempted some radical changes in the religious affairs of the country. He had transferred the images of the gods from various temples to Babylon. This very naturally outraged the feelings of many influential priests. These points are brought out very clearly in several of the inscriptions. Take the following from what may be called "Cyrus's proclamation:" "I restored the gods who dwelt within them to their places. And I founded for them a seat that should be long-enduring; all their people I collected, and I restored their habitations. And the gods of Sumer and Accad, whom Nabonidus, to the anger of (Merodach) the lord of the gods, had brought into Babylon, I settled peacefully, by the command of Merodach the great lord, in their sanctuaries, in seats which their hearts desired." This policy of Cyrus to restore nations, gods, and sacred vessels is fully confirmed by the biblical account as to his treatment of the Jews.

But, to return to Belshazzar. His existence will never be doubted again. Neither can there be any valid objection to his being styled "king," in the Book of Daniel. For, as Rawlinson, in speaking of Nabonidus, says: "He had associated with him in the government his son, Belshazzar, or Bel-shar-uzur, the grandson of Nebuchadnezzar. . . . In his father's absence Belshazzar took the direction of affairs within the city." And there was one excellent reason why Nabonidus should have associated his son with him as coregent. It is the same old story over again. It was the politician trying to please the people. He, himself, having usurped the throne, and having married the daughter of Nebuchadnezzar, would hasten to strengthen his dynasty by having a real descendant of the old, royal Babylonian line on the Babylonian throne. History has often repeated itself in this regard.

We see, therefore, that there is nothing strange that the writer of Daniel should have designated both Darius and Belshazzar as kings. If the emperors of Rome, centuries later, could appoint kings outside of Rome, as in the case of Herod—or indeed, to come nearer our own times, we might mention Napoleon—it is not at all surprising that Cyrus, perhaps from state policy, should have made his Median general, Gobryas, that is, Darius, ruler over Babylon, or, indeed, that both Darius and Belshazzar, who were *de facto* kings, should have been styled such in common parlance.

MISSIONARY REVIEW.

INCREASED HEATHEN POPULATION.

A STATEMENT with an argument based on it concerning the alleged increase of the heathen population of the globe, which has been current for a few years past, is worthy a passing word. It has been commonly claimed that the increase of the non-Christian populations of the world within the past century so far exceeds the accessions of Christianity among them that there are many millions more non-Christians now in pagan and Moslem lands than at the commencement of the nineteenth century when the modern missionary movement took its rise.

There are several facts to be considered in reaching any conclusion about this claim. The motive of the writers, generally, who elaborate the argument places the argument itself in a suspected category. They, for the most part, aim to support in this way the theory that the world is not to be brought to Christ in the present dispensation—only a limited number being converted—and that the present dispensation requires only the proclamation of the Gospel as a witness among all nations, when the divine scheme will be changed.

We have no disposition here to argue the question as to the limitation on the Gospel, in the present effort at evangelization. Many devout Christians hold the view mentioned, and their zeal seems thereby greatly quickened to spread the knowledge of Christ. Our present purpose is only to say that the theory is liable to prejudice their view as to statistics, and hence warrants the challenge of their estimate regarding the pagan and Moslem populations of the world.

Let us consider a few statements needing attention. It is not easy to establish the fact of the increase of heathen populations in Africa. There are no statistics of a hundred years ago that can be at all relied on for the population of the continent at large, nor are there any now which are more than guesses. It is more than probable that causes have been operative which have greatly reduced the population of overwhelmingly large parts of the "Hinterland," the slave-raiding alone having practically depopulated large areas of the continent. The vast population of China is known to have been greatly reduced over large sections, as by the Taiping rebellion, and the constant trend of investigation is to lower the estimated figures for the country as a whole. These two sections, Asia and Africa, may be safely set down as containing one half of the unchristianized population of the race, and it is impossible to prove that there has been a numerical advance in their populations. Turning to India, it may be conceded that statistics appear to show a considerable increase in that country within a score of years; but even this claim is not established. The far greater accuracy of the last

British census would seem to show an advance on the preceding ten years; but the inaccuracy of the previous census must be reckoned with, before the contrast can be assured, and the extension of the latest tables so as to include geographical segments not embraced in previous counts must also be remembered. It must therefore be manifest that no reliable argument can be constructed on so precarious a premise.

On the other hand, it is well known that the conditions of life in Christian countries greatly accelerate the numerical growth of population, so that the ratios are constantly shifting in favor of these nations. They are severally doubling every twenty-five or fifty years, while even the census of India on its face shows that its population would not double in a hundred years. Thus, the increase of Christians who do the work of evangelizing, is out of all proportion to the increase of heathen, and there certainly is a growth in zeal for evangelization.

Furthermore, the penetration of Christian civilization and thought tends to change the character of the several systems of heathendom. If there are more Brahmans, there follows a weakened Brahmanism; if there are more Buddhists, there results less Buddhism. The intelligent Moslems in certain parts of the world recognize that they cannot hold their own without acquiring the learning and adopting some of the features of Christian civilization. The late Sayud Ahmad, who founded a Moslem college in India to teach Western learning, was only one of a multitude now coming to see that if they trust to strictly Moslem methods they must all be distanced in the race. The undermining of Hinduism has already awakened the suggestion that there may any day come an avalanche, carrying off whole mountain sides of the community and resulting in a great landslide of heathenism.

If the extension of Christian governments over uncivilized people goes on it will tend to an increase of the population of the present heathen nations, and there may be, a half century hence, far more multitudes to reach than there are now. There is little prospect that the population of the world will decrease. But there is a moral certainty that the ratio of Christians will be greater, by the increase from birth-rate alone. A vast religious preparation has been accomplished for acquainting the people with the Christian religion, through the efforts of the Churches in the century just closed. The providence which has made the Christian nations politically dominant, which has thrown the wealth of the world into their coffers, and which has made them the teachers of other nations through the discoveries of modern science, now places the Christian Church in such a position of influence that there may be a greatly accelerated movement in the near future—even a great national turning to the Christian religion.

Thus, if it were true, as some have made bold to assert, that there are two hundred and fifty millions more non-Christians in the world than there were a century ago—a statement which we again say is not susceptible of being established—the new conditions for reaching them

would antagonize the claim that the world cannot be brought to Christ under the present dispensation, because it is not in the divine plan.

It is not proposed in these observations to say that the divine economy may not suddenly be changed and a new dispensation be inaugurated, but only to affirm that the argument based on the mere fact of the greater aggregate of heathen as compared with a century ago affords no support for the theory of the impossibility of the conversion of the world in the existing dispensation. All the factors necessary to be considered in this argument cannot be stated.

THE CONGO RAILROAD AND INTERIOR MISSION WORK IN AFRICA.

All the Christian world should be interested in the completion of the Congo Railroad, as it bears on the question of the evangelization of interior Africa. The river Congo is navigable for ocean steamers of twenty-five feet draught only for one hundred miles from its mouth, or, to Matadi. For two hundred miles above that point navigation is interrupted by cataracts, which, like a series of locks in a canal, let the water down from the great plain along which they have poured for an unbroken thousand miles, though there are some spaces between these cataracts which can be traversed by small boats and steam launches. It has hitherto been necessary to unload ocean steamers at Matadi and transport goods for the interior on men's heads to Stanley Pool, where the cataract system begins. During the past year the railroad has been completed between Stanley Pool and Matadi, a distance of two hundred and fifty miles. From Stanley Pool the river is navigable for a straight thousand miles to Stanley Falls; and the great affluents of the Congo within this distance furnish another four thousand miles of water highway on which ply, at present, some fifty steamers. Beyond the point at which the steamers meet with obstructions on this great water highway are eight thousand more miles of water paths over which small steamers may go until boats and canoes must be used.

Any thoughtful person can see at a glance that these highways for trade are also available for the evangelization of the people. Last fall or winter a representative of the Church of England Missionary Society stationed at Uganda, in East Central Africa, returning to England chose the way of the Congo to reach the sea, and surprised the missionaries of the Upper Congo by happening in to spend the night with them. This has stirred a fresh desire to complete the "chain of missions" from "salt sea to salt sea." In fact, only two more stations are now necessary to complete the links of the chain, though the distances between the stations are very considerable. Krapf, the early missionary to East Africa, charged the Christian world to establish a "chain of missions across Africa." He left it, he said, as "a legacy" to all branches of the Christian Church. Bishop Taylor attempted the line from St. Paul de Loanda to the Upper Congo as a short cut for the chain. The open-

ing of the Congo Railway, however, makes the shortest way to be the passage up the great river. Vast difficulties had to be overcome to make the link of two hundred and fifty miles referred to around the cataracts. That having been completed, the forward movement into the interior of West and Central Africa must be greatly facilitated, and, if the government will subsidize the railway to aid in cheapening freights, there is no reason why the opportunity does not imply greater responsibility to advance on the interior of the "Dark Continent."

The retention of the Congo Free State in the hands of the king of Belgium is seemingly very important to the successful occupancy of the region by the Protestant missions. If he has been bankrupted, as is hinted, and there must be a redistribution of territory among the European nations, and if France should fall heir to the north bank of the Congo River, there would be a limitation of the prospective privilege of doing thoroughly evangelical work, not only because of the leaning of France to Romanism, but because she would probably do as she has done elsewhere in Africa, require the exclusive use of the French language in all schools.

CHRISTIAN LITERATURE FOR CHINA.

Eleven years ago a society was formed in China with a view of reaching the mandarins, the learned class of the empire, and others who in the providence of God are the leaders of one fourth of the human race. The effort has served to spread knowledge as to Christian countries and the foundations on which their prosperity rests. There is a spirit of inquiry unprecedented in this slowly-moving country, and great eagerness for information in regard to Western religion and civilization. The land is astir, and the Society for the Diffusion of Christian Literature has helped to bring about this state of things. The recently deposed emperor sent for books to the number of one hundred and twenty-nine, of which eighty-nine were publications of this society. One of the members of the Reform Society petitioned Li Hung Chang to memorialize the throne to make the *Review of the Times*, published by this agency, the organ of the government, and to have ten thousand copies printed monthly. This, of course, did not avail, but the Reform Society did print a paper called *Chinese Progress*, which attained a circulation of ten thousand, with branches in Hunan and Macao. This was one of the results of the attempt to stir the people through literary channels, though the paper was entirely independent of the Chinese Literature Society. When the Hunan people began to study the cause of China's defeat by Japan the Chancellor of Education advised the gentry to study the publications of this society, and they changed from a province the most violently antagonistic against Christianity and foreigners to one of the most friendly. All this emphasizes afresh the importance of literature as one of the agencies for the advance of the kingdom of Christ among such literary nations as China, India, and Persia.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Paul Schwartzkopff. By several recent publications this writer has brought himself into prominence as a believer in the doctrine that Jesus Christ was not only not omniscient but that he erred in several instances. He affirms that these errors are the outgrowth of his human, as distinguished from his divine, nature, and that they do not affect his work as Saviour and Redeemer because they pertain in no case to the essentials of Christianity. He rejects the notion that Jesus was naturally omniscient, but voluntarily chose to desist from using this attribute. He holds that these errors in no way contradict the facts of Christ's sinlessness and deity. Some of Schwartzkopff's critics have tried to make it appear that since the matters in which Jesus is supposed to have erred were beliefs which he held in common with his times they cannot be regarded as evidence of errancy on the part of Christ. They argue that it is impossible to determine whether anyone is in error, except by referring his opinions to the existing state of knowledge, and that it is not proper to speak of the errors of those who lived in a past age and who held opinions which we now reject, but that we must simply regard their state of knowledge as less advanced than ours. If this were true, then Jesus could be held as errant only in case he misunderstood the teachings of his times. If he understood them, on the other hand, he would have to be regarded as inerrant. We have no disposition to defend his inerrancy on unreliable grounds. This, we think, these critics of Schwartzkopff have done. Take a special example of alleged error, for illustration. Schwartzkopff says that Jesus erred in taking the story of Jonah for real history. Now, if it should be assumed for the sake of argument that it is not real history, the fact that the people of Christ's time held it to be such does not relieve Jesus of the charge of error, if he believed as they believed. The truth, on that supposition, was on one side, and Jesus and his contemporaries were on the other. If to err is to miss the truth he and they must be held to have erred. It does not relieve his case to say that he could not have gone beyond his age. That would be only to say that Jesus was capable of error, which is what Schwartzkopff asserts. On the other hand, if to err is merely to misunderstand the beliefs of one's times, one might err by erroneously understanding one's times to teach what later ages will see to be exact truth. The whole subject of the infinity of Christ's knowledge needs study and elucidation.

Carl Clemen. Should he live to complete a work which he has undertaken, entitled *Die Christliche Lehre von der Sünde* (The Christian Doctrine of Sin), Göttingen, Vandenhoeck und Ruprecht, 1897, and should

the doctrinal, historical, and dogmatic parts be equal in value to the first part, which sets forth the biblical doctrine ("*Die biblische Lehre*") of sin, he will do for our generation a work that will earn the thanks of all future students of theology. It is not so much in the conclusions reached by Clemen as in his method of going about his work that his value consists. His method is to give an exegesis of a passage, not by direct statement of his own views, but by recounting and refuting the interpretations which he rejects. The reader thereby secures a history and compendium of interpretations, and at the same time it affords Clemen an opportunity to develop gradually his point of view, so that when he is ready to state it his readers are prepared to see its reasonableness and force. It is the difference between painting a picture with and without a background. The reader also has the advantage of a choice between many opinions. If he cannot accept Clemen's interpretation he may find another that suits him better. Nor is there danger by this method that the author will cause any studious reader to lose sight of the fundamental point under discussion. The method affords a constantly growing climax for every smaller and larger question considered. As a mere model of method Clemen should be studied. Doubtless, too, a work on the Christian doctrine of sin is exceedingly valuable. The sense of sin is unquestionably declining among us, and a new and masterly work on the subject will recall our attention to a fearful fact. Yet we cannot help sympathizing with one reviewer of Clemen who points out how valuable a work would be which should portray the characters of the Bible under the one aspect of how they thought and felt about sin and how they struggled with, and by the grace of God triumphed, over it. Were it possible to write such a work it would present a somewhat melancholy picture. It would be a drama in which the tragic element would play a chief part. But it certainly would have an impressiveness which no merely impersonal study of sin—no study of sin in the abstract—could secure. It is to be devoutly hoped that preachers will not so much proclaim the didactics of sin from the theological standpoint as follow the more personal and concrete method now mentioned.

RECENT THEOLOGICAL LITERATURE.

Das kirchliche Bücherverbot (Ecclesiastical Prohibition of Books). Mayence, Franz Kircheim, 1897. By Joseph Hollweck. On January 23, 1897, Pope Leo XIII issued an "Apostolic Constitution" relative to the reading of books by the faithful of the Roman Catholic Church. Prior to that no general regulation had been issued since the bull of Benedict XIV, in 1753. Hollweck is a Roman Catholic professor of canonical law, and his book is a brief commentary on the Constitution of Leo XIII. Hollweck finds that the regulations issued by Leo are distinctly more moderate than those of his predecessors. For example, the writings of the heresiarchs, such as Luther, Calvin, and Döllinger, are no longer abso-

lutely forbidden. They may be read, if they contain nothing contrary to the Roman Catholic doctrine or Church. But while the regulations of Leo are less severe than those of Benedict, Hollweck regards them as being more severe than the actual practice, which had become somewhat lax. And not only had the practice become lax, but formerly the papal censure or prohibition of books was spoken of slightingly. At present it is customary among Roman Catholics to speak of the Index respectfully. Hollweck affirms that the purpose of the Constitution is neither to favor nor to suppress any scientific tendency or opinion, but solely to protect the faith and the morals of the Church. Nevertheless, it must not be overlooked that it is not uncommon for scientific tendencies and opinions to be regarded as detrimental to faith and morals, so that freedom of investigation in science is really dependent upon the judgment of the pope. Many curious questions in reference to the prohibited reading are still left unanswered by the Church. It is uncertain how much one might read in a forbidden book without incurring the penalty attached to the prohibition. Some authorities hold that in the perusal of a single line one incurs the entire guilt; others would allow several pages. Hollweck thinks that if one should read, say five or six pages, in a forbidden book he would be guilty whether what he read contained any injurious matter or not. It is a question, also, whether one is guilty who, though he may not himself read, listens to the reading of prohibited books. Hollweck also opposes those literal interpreters who regard the printing of books as sinful, taking the word "printing" to include the setting of the type and the running of the press, but excluding the reading of the proof. A further matter of dispute is as to whether one dare read an unbound, but may not read a bound, periodical. The Protestant may well thank God that he is left free to choose for himself what he shall read, and that his responsibility is to God and not to the pope.

Der Kampf um die Schrift in der deutsch-evangelischen Kirche des neunzehnten Jahrhunderts (The Conflict Relative to the Scripture in the German-Evangelical Church during the Nineteenth Century). Berlin, Reuther und Reichard, 1898. By P. Gennrich. This is not a contribution to the conflict in question, but is rather a review of it. Gennrich regards it a question of utmost importance as to whether the German Church shall be able to adjust itself to the new view of Scripture. His conclusion is that, notwithstanding all the differences of opinion relative to the Scripture among the German Protestants, they have reached a position upon which all practically agree. That position is, in brief, the one held by the Reformers, which concerns all the religious interests of the old dogmatics. He divides the struggles of the present century into two phases, the first being confined chiefly to the circles of scientific theology. The second phase began about 1890, and was participated in by the pastors and even by the laity. Gennrich holds: (1) That the authority of the Scripture does not rest upon any definite

theory relative to its origin, but upon the experience which the believer has of its power; (2) That the authority of the Scripture is, in the last analysis, the authority of Jesus Christ, and each portion of the Scripture is authoritative in proportion as it reveals Jesus to our faith; (3) That the revelation demands both a religious and historical comprehension. But the first is ignored by what he calls "historical-critical empiricism;" the second, by an unhistorical supernaturalism; (4) That the Scripture becomes a means of grace as far as the Spirit of God employs it to awaken faith. From the Scripture we gain a knowledge of the true form of the divine revelation and of the Christian life, and it can accomplish the last only by first accomplishing the impartation of knowledge. Gennrich proceeds on the supposition that the old doctrine of inspiration is hopelessly shattered. This is held by many in America, as well as in Germany; and not only pastors, but also many of the laity, are profoundly interested in the outcome. One of the great sources of difficulty in the United States has been the failure to distinguish between essentials and nonessentials in the controversy. If the parties to the conflict were to seek the points in which they agree, rather than those in which they disagree, they would probably be surprised to find how much they hold in common.

Der Prolog des vierten Evangeliums. Sein polemisch-apologetischer Zweck (The Prologue to the Fourth Gospel. Its Polemic Apologetic Purpose). By W. Baldensperger, Freiburg i. B., J. C. B. Mohr, 1898. As early as 1871, and then again in 1893, in the "*Hand-Commentar zum Neuen Testament*," Holtzmann had called attention to the fact that possibly there was a good deal more of an effort on the part of the disciples of John, the Baptizer, to make out their master as the Messiah than we now suppose. Baldensperger has seized upon this hint, and has worked it out into a theory designed to explain the origin of the prologue to the fourth gospel and, indeed, of that gospel's entire Christology. In other words, he undertakes to explain the prologue and Christology of the fourth gospel as a polemic against the sect which gathered about the person of John the Baptist, and as a defense of the claims of Jesus against those made for John the Baptist. Anyone who will read the first chapter of John with this idea in mind will be impressed with the fact that John is exceedingly careful to distinguish between Jesus and John the Baptist, and to bring out the subordinate relation of the latter to the former. Nor are we left in doubt, even by the New Testament, as to the existence of followers of John the Baptist, probably in the form of a sect (see Acts xix, 3, where we learn that the sect had its adherents in Ephesus). The New Testament also gives us a hint of a jealousy on the part of John's disciples toward Jesus (John iii, 25–30). Our interest in the theory, however, lies in the conclusion of Baldensperger that the Christology of John's gospel is determined by the necessary antagonism to the sect of the Baptists, and that, after the growing

Church had thus, as it were accidentally, acquired its Christology, it held to a doctrine of Christ which completely obliterated the original portrait of him, forgetful of the occasion of John's representations. Aside from this new attempt to cast doubt on the authenticity of the representations in John's gospel, the theory has little in its support. For example, it has nothing like as much evidence as the once popular, but now generally rejected, theory of Baur that the New Testament writings nearly all bear witness to the existence of a Pauline and a Petrine party in the early Church. If Baur's theory will not bear the light, how much less this of Baldensperger. One may find evidence of a sect of the followers of John the Baptist and of their jealousy of the growing popularity of Jesus; but there is no evidence, unless the fourth gospel furnishes it, that there was any widespread struggle between them and the disciples of Jesus, such as could lead to a perversion of the facts in the interests of the latter.

RELIGIOUS AND EDUCATIONAL.

The Prussian Minister at the Papal Court. The propriety of having a representative from Prussia at the Vatican has been more or less agitated from time to time, and now Professor Mirbt has published a small pamphlet in which he takes decided ground against the official recognition by Prussia of the secular power of the pope. From present appearances there is no probability that Prussia will refuse the pope this recognition by withdrawing her representative; for both Parliament and press seem to oppose such action. Mirbt takes the position that, as the kingdom of Prussia existed for a hundred years without such a representative, it could not suffer from his withdrawal now. It is claimed that when diplomatic relations were begun again in 1806 it was under the impression that the power of the papacy was broken, and that it would continue to become more and more harmless as our century progressed. The pope certainly has a double advantage as head of the Church—professedly the only Church—and as a secular ruler. As the former, the secular power cannot well interfere with him; as the latter, he cannot well be held responsible, since, if the Church goes wrong, he is a secular ruler, and if his politics are not agreeable, he is the head of the Church. It is significant that Frederick the Great refused to accredit a Prussian representative to the court of the pope.

"Wanted a Converted Assistant Pastor." Such was the announcement recently published in one of the most influential journals of the Fatherland. The pastor was sick, and needed an assistant for a few weeks. He was not particular whether this assistant was ordained or not, but he must be "converted." That this was a somewhat peculiar "want" to announce through the public press is certain; and it is not surprising that it should have attracted some unfavorable attention. The

objection to it which seems to be most prominent in the German mind is that it is a bid for hypocrisy, since the candidate's conversion was to be established chiefly by his own profession. But this would not be the case were conversion a systematic part of the German State Church's scheme. Wholesale hypocrisy is impossible. Nothing that has come under our observation for years has so completely set forth the chief defect in the life of the German Church as this "want." It is not their doctrine nor their adherence to the results of the higher criticism which is to blame for the deadness of their churches, but the fact that conversion is not insisted upon. We imagine there are some congregations in America that would join in the demand for a converted pastor.

Mission Work Among the Belgians. Some light may be thrown upon the criticism of Germans on missionary work among their people by the fact that the Germans themselves are engaged in a similar work among the Roman Catholic Belgians. The population of Belgium is made up of two classes, the Flemish and the Walloons. The Flemish are reported by the missionaries to be superstitious in the highest degree, and absolutely submissive to their priests, even in politics. The Walloons, on the other hand, are anticlerical and quite inclined to reject Christianity, which they identify with Roman Catholicism. Both elements of the population are reported as excessively addicted to drunkenness and unchastity. The missionaries make all these facts a basis for their sense of duty in carrying the pure Gospel to Belgium. Their avowed purpose is to correct the errors of the Flemish religionists and to lead the free-thinking Walloons to a recognition of the claims of Jesus Christ upon them. The work, thus far, has been more successful among the Walloons than among the Flemish.

The Woman Question in Germany. The space given to this topic in the religious and secular press of Germany shows it to be one of the burning questions of to-day. There is scarcely a meeting of ecclesiastics, or of those organizations devoted to the solution of German religious problems, which does not take the subject into consideration. "Woman's rights" will be agitated until the present unsatisfactory situation is modified. The only question the German ecclesiastics feel called upon now to settle is how to control the movement, and thus save it from falling into antichristian hands. As in this country, so there, the Church is divided in sentiment. Some wish the entire emancipation of women; others, on the alleged scriptural ground, desire to continue women in a state of comparative subjection. Among the women themselves there are those who deny even the intrinsic distinction of femininity and masculinity, asserting that, so far as such a distinction exists, it is the result of education. We should not be surprised if conservative Germany would forestall progressive America in the so-called emancipation of woman.

SUMMARY OF THE REVIEWS AND MAGAZINES.

Across the path of commercial enterprise—in the estimate of many students of our social conditions—the trust now looms in its mammoth proportions as a menace to the public thrift. The mercenary spirit and the insatiable greed charged against it are evidently becoming the subjects of increased editorial comment. In the *Review of Reviews* (New York) for June, Byron W. Holt contributes an article of this nature on "Trusts—The Rush to Industrial Monopoly," whose statistics and assertions are startling. "Few people," he says, "appreciate the extent to which prices and rates are fixed by monopolies and combinations. Outside of grains, vegetables, and fruits in manufactured forms and of live stock, it is difficult to purchase any article upon which there is not an artificial price, fixed either by the producers of the article itself, by the producers of the raw materials used in making the article, by the dealers in it, or by agreements between any or all connected with the manufacture or sale of the article." As to the number of existing trusts and similar organizations Mr. Holt writes: "Besides the incorporated trusts, which probably number more than five hundred in the United States, and are capitalized at $6,000,000,000 to $8,000,000,000, although their actual capital is probably less than $3,000,000,000, there are perhaps five hundred more agreements and pools between competing manufacturers and transporters which, from the standpoint of the consumer, are as effective, injurious, and obnoxious to just the same extent as are the great corporate trusts. These agreements are often, if not usually, kept secret, and the public has little or no knowledge of them until some competitor or former member announces the facts or brings suit against the trust." Of the effect of trusts upon prices and labor the author speaks as follows: "As yet it is a moot question whether any trust has given us lower-priced products than we would have received from independent producers. Perhaps the prices most frequently quoted by trust advocates are those of sugar and refined oil. And yet there is no justification for their claims in either of these cases. Sugar would certainly, and oil probably, have been cheaper had there been no trust in either of these industries. . . . The prices of wire nails have been advanced about one hundred per cent since the trust was formed, and some mills have been closed. The village of Duncansville, Pa., is almost ruined by the action of the wire and cotton tie trusts, which have closed all of the factories in the place. . . . The prices of nearly all manufactured articles have advanced from ten to fifty per cent during the last eight months. Chemical experts tell us that adulterations are on the increase. The recent slight advances in wages are perhaps insufficient to offset the great advance in prices, so that as yet wage-earners, except that more are employed, may not be as well off as they were a year ago." As

to antitrust legislation the writer says: "Besides the antitrust laws now on the statutes of nearly thirty States, many severe laws are certain to be passed during the next year against trusts, department stores, insurance companies, etc. It is probable that most of these laws will be mischievous and harmful to business interests, as is the recent Arkansas law, which is handicapping business in that State by preventing cheap and safe insurance. . . . The better way is to remove all obstructions, such as come from special privileges and natural and legal monopolies, and to open the natural opportunities to production." And, finally, trusts, in the estimate of Mr. Holt, are to continue. "Their number may decrease from the tendency of big ones to gobble up little ones, as is now being done in the iron and steel industries, where a single billion-dollar trust may soon control all branches of these industries in the entire process of manufacture, from the ore mines to the merchants and consumers. That many of the recently organized trusts will fail is reasonably certain. That their collapse will cause great disturbance in the business and financial world is more than probable. But to suppose that their failure will put us back to the single-mill system of production of even ten years ago is absurd."

THE charm and the importance of Hebrew prophecy are set forth by Bishop E. R. Hendrix in the May–June number of the *Methodist Review* (Nashville, Tenn.) of the Church, South. "Moses, Samuel, and Isaiah," he writes, "are God's three great spokesmen, each ushering in a new era. The first gave the law; the second sought the reformation of the morals of the people by the upright administration of justice and the regular organization of the prophetic order; while to Isaiah, who spoke in consolations rather than in lamentations, was given the joy of announcing, 'Unto us the child is born, unto us the Son is given.'" The bishop's article is entitled, "The Prophet as a Spokesman of God." In a contribution devoid of "metaphysical speculations" and "doubtful theories," which contains no "controversial polemic;" and which avoids the use of all "ambiguous and disputed terms," Professor M. S. Terry considers with his usual clearness and force the "Biblical Doctrine of Human Sinfulness." W. E. Edwards, D.D., follows with a paper entitled "Victor Cousin; and the True, the Beautiful, and the Good," in which he pays the highest tribute to one whom Sir William Hamilton called "the first philosopher of France." The succeeding papers are "Anglican Articles Omitted from the Methodist Confession," by T. O. Summers, D.D., LL.D.; "Hawaii," by B. W. Arnold, Jr., Ph.D.; and "Spanish California," by Bishop O. P. Fitzgerald. Each is deserving of particular comment for its subject and manner of treatment. In his article on "Popular Historical Interest and the Revised National Consciousness" Professor H. N. Snyder shows that the "historic sense" which had its early development in the United States has of late had "a

quite noteworthy revival." In a comprehensive review of the volume recently published on the great chancellor of Germany, Dr. W. H. Withrow describes "The Real Bismarck." Metta Folger Townsend follows with a paper which is entitled, "On Reading Martin Chuzzlewit," and the editor concludes the contributed articles with a strong review of Professor Bowne's recent publication, under the title of "An Idealist's Prescription for Modern Materialism." The editorial departments of the publication are, as usual, varied and ably conducted.

While Germany has not of late attracted attention by any quarrel in China or Africa, by participation in the affairs of Crete, or by another Dreyfus scandal, yet her condition is far from that of stagnation. In the May issue of the *Yale Review* (New Haven, Conn.) appears an article by H. H. Powers, written in Berlin, which discusses "The Political Drift of Germany" and points out some of the important developments that are now taking place within the borders of the Fatherland. One of these is the effort to settle the problem of imperial federation. The alliance of the German States is unlike that of the American. The north of Germany is Protestant, the south is generally Catholic. The States have been at war for centuries, and are very unequal in size, "Prussia being more than a match for all the rest put together." In Germany's union of monarchies "the monarchs, small and great, have no possibility of greatness outside of their own territories. This bottling up of ambition tends strongly to perpetuate the particularism of the German States." The most striking instance of local agitation lately occurring is that at Lippe-Detmold, a principality having "about one third the area and population of Rhode Island," where the children of its present incumbent by order of the emperor have been refused the right of recognition to the succession. The meaning of all the irritation, writes Mr. Powers, "is that a policy of tactless centralization is being opposed by a sentiment of sullen separatism which the genius of Bismarck and his imperial assistant did so much to repress." The parlimamentary situation in Germany, continues the author, is in close connection with this movement. Unlike the House of Commons in England, the German Commons, or *Reichstag*, is not supreme. Bureaucracy is gaining on parliamentarism. Again, the emperor "is still a power in German politics, and he who omits that factor from his calculations reckons without his host." William II "is not a liberal monarch" —though conscientious, industrious, and perhaps able—and punishment for disrespect shown him still goes on. And, lastly, the recent serious restriction of academic freedom is a significant fact. The prosecution of Professor Delbrück, of Berlin, by the government for his criticism on the expulsion of certain Danes from the empire is an instance to the point. "The sensation is immense. The professor has been greeted every day since the prosecution was announced by a perfect ovation from

his enormous classes, and all Berlin testifies to the esteem of which the government declares him to be unworthy." The first decade of the reign of William II, in short, has not contributed to the rectification of the evils mentioned. The radical party is rapidly growing; and at some future date it or its successor is destined to win a majority, when there will be an instant reapportionment of seats. "The divine right of kings? Well, yes, in a sense, certainly. The nineteenth century has not come to destroy, but to fulfill. No century ever recognized more fully that the powers that be are ordained of God. But the voice of the people is the voice of God."

THE June number of the *Missionary Review* (New York) contains the following general articles: 1. "The Sudan and the Sudanese (Map and Illustrations)," by Rev. C. T. Wilson; 2. "The Problem of City Evangelization (Illustrated)," by Dr. A. T. Pierson, Editor-in-Chief; 3. "Samoa—Its People and Missions (Map and Illustrations)," by Rev. J. M. Alexander; 4. "The Present Center of the Slave Trade (with Map)," by Rev. S. M. Zwemer, F.R.G.S.; 5. "Reflections After a Winter Tour in India (Illustrated)," by Rev. F. B. Meyer; 6. "The Church Missionary Society Centenary," by Rev. A. R. Buckland. The other departments of the publication are comprehensive, and the magazine is one of the most able of its class.

THE *Conference Examiner* (Minneapolis, Minn.) for May-June has an editorial on "The Logos;" "The Pastor's Study of Men," by S. C. Bronson, D.D.; "The Preacher and the Times," by Rev. T. W. Stout; "Church Finances," by Rev. W. H. Holmes; "A Review of 'Studies of the Mind in Christ,'" by Rev. W. B. Norton, Ph.D; "Clarke's 'Outline of Christian Theology,'" by De Loss Tompkins, D.D.; "The Training of John Wesley," by Professor J. A. Faulkner; and "Representative Knowledge; a Lesson in Psychology." These articles, with the literary and editorial notes that follow, contain much of importance for the student ministers of our Church.

THE May and June numbers of the the *North American Review* (New York) appear under the new editorial management of G. B. M. Harvey, with a page of enlarged size and the usual variety of articles discussing social and national questions.

THE *Preacher's Magazine* (New York) has in its June number: "The Genius of Knowing and Teaching," by Rev. W. B. Pickard; "Modern Biblical Scholarship," by Professor J. A. Beet; "Those Patient and Passionless Statistics," by Rev. W. Harrison; "Extract from a Memorial Oration," by Judge Leo Rassieur; and many suggestive paragraphs in the departments of homiletics, Sunday school teaching, and prayer meeting worship.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Modern Interpretations of the Gospel Life. By ADOLF AUGUSTUS BERLE, Minister of the Brighton Congregational Church, Boston. 8vo, pp. 328. Boston and Chicago: The Pilgrim Press. Price, cloth, $2.

The author dedicates his book to the memory of his father, "whose intellectual courage and abundant human sympathies held under the sway of a steady purpose of will and a resolute love of liberty and truth have been the inspiration" of his life. The effort of his ministry has been "to present a spiritual view of the application of the Christian Gospel to the whole of modern life as we live it in America." As one part of this effort he has "tried to apply the teachings of Christ to the social and political life of our time, an experiment always fruitful of danger and misunderstanding, but none the less necessary." These "interpretations" are not final declarations of opinion of dogma. Mr. Berle's conception of preaching the Gospel is "not the proclamation of the ideas of a creed or a clique, but the announcement of Christ's purpose in the life of the world." Under *New Testament Biography* the author writes of "St. Paul the Gospel Democrat," "St. Peter the Apostolic Ecclesiastic," "St. Thomas the Believing Rationalist," "St. John the Christian Philosopher," St. Matthew the Publican Apostle," and "Judas One of the Twelve." Under *Social and Political* he discusses "The Losses of Civilization," "Industry and Morality," "The Wealth of Man," "The Battle Against Greed," "The Many-headed Multitude," and "The Daily Dust of Life." Several educational topics are treated, and then follow, under *Literary and Romantic*, "The Christian in Novels and New Testament," "The Forerunner of God," "A Memorial of Love," "The Redemption Idyl;" and, under *The Spiritual Life*, "The Sphere of Influence," "The Family Faith," "Spiritual Exile," "The Conflict of Duties," and "Spiritual Life." The book tempts to extensive quotation. "With all the progress of democracy, the world figure, the national figure, the community idol still survives. Our heroes are still turbulent spirits from battlefields or tireless manipulators of cabinets. Democracy is the continual protest against undue exaltation of the individual at the expense of the whole body. It is for this that Paul peculiarly stands, and there is no finer embodiment of the rule and purpose of his own life than the words he penned to the Romans, 'For none of us liveth to himself.' That was democracy reduced to its absolute and lowest terms ; and was at the same time the highest altitude of religious attainment. . . . It was this that made him the apostle to the Gentiles, made him see the strategic importance of the conversion of the Roman army, made him the evangelist of the

great cities of his time, and made him see that schism for the sake of freedom was better than harmony with bondage. "Thomas is regarded here, not as a gloomy, despondent, hesitating mind, but as the type of the strong, frank, searching, alert, critical mind." The difficulty with Thomas was that he based his beliefs upon a standard which, if consistently carried through the world, would drive a man first to a monastery and then to a grave. The idea that a man must see to believe has been demonstrated times without number to be too foolish for a moment's entertainment in this practical world. The Gospel of Christ has no quarrel with thoughtful and inquiring minds. The Son of God makes his appeal to reason no less than to the heart and feelings and will. But the appeal to reason must be a genuinely reasonable appeal. Christ's forbearance and tenderness are noticeable here. Instead of meeting this unreasonable man with reproach and rebuke the Master, well knowing the temperament of his rationalistic disciple, accepts his own harsh test and does it in his own way. Did Thomas do as his Lord invited him? The general opinion has been that he did not, but that, overcome with humiliation and shame, he at once gave forth his wonderful and powerful testimony to Christ. My own thought is different. The probability is that he did it. Strong, resolute, determined man, I can see him walking close up to the Master, taking that nail-marked hand into his, putting his strong arms tenderly around Christ as he feels the imprint of the Roman spear. Then out of the great revulsion of faith I can feel the welling up of that powerful nature in its effort to give adequate expression to its emotions, and then I hear him say, 'My Lord and my God.' But the lesson is not yet learned. Christ has yet another word. 'Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed.' Therein Christ taught the true rationalism; to believe what is believable with a just appreciation of the proper standards of judgment and with appropriate scrutiny of all that requires our credence and acceptance. . . . But for Thomas's inquiry Christ had no word of reproof. This outward skeptic had a heart of belief and love. Loyal to the end and faithful in his calling, he remains to us the type of that spirit and habit of mind which dares interrogate the sublimest facts of human life. And out of his lips we have that most majestic and moving declaration of personal faith, 'My Lord and my God.' Reason and emotion combined in that exclamation, and it stands as converted Reason's testimony to Jesus Christ. And like all else that proceeds from the sanctified reason, it is the highest in dignity, the farthest reaching in significance, and rings with sonorous resonance through history as the witness of a strong man's devotion to the Son of God." In his discourse on "The Wealth of Man," from the text, "All things are yours," the author says, "The luxury of modern life, even among the simplest classes of the people, is one of the astounding facts which a student of antiquity comparing past conditions with present cannot fully make

real to himself. The curious thing about all this luxury is that it has not brought what would seem its first natural product, namely, contentment. People seem more disquieted than ever. We hear more about not having what belongs to us than we ever did; more clamor about injustice than at any period in the world's history. No one apparently is conscious that we are all personally and individually wealthier than the mightiest princes of antiquity, and have resources at our command beside which the wealth of a Midas is a mere bagatelle. But some one says these luxuries are for the rich alone. Is the Public Library for the rich alone? Is the City Hospital for the rich alone? Or are these and similar results and signs of progress made at once the possession of the whole race? The poorest as well as the richest cross and recross the Atlantic now. 'Yes, but they have to go in the steerage,' you say. Well, the cabin of the *Mayflower* had not half the comforts of the steerage of a modern steamship. The lightning express train is at the service of the poor man as well as the millionaire. Never were the richest benefits so universally diffused among the whole people. Men are impelled and compelled to impart and communicate what they have in order to enjoy it. A man invents a new toy. To make it profitable to himself he must induce a host of children to play with it. In order to this he must cheapen its production to the point where the many can afford to buy it. Most things in this world cannot be made profitable without putting them within everybody's reach. So the multitude get the benefit of the brains and skill of the ablest inventor. Every invention or discovery in electricity, mechanics, chemistry, or what not, conveys its benefits in some way to the poorest. Great books must be put within the purchasing power of the million to get the circulation they desire and need. Authors, scientists, inventors, cannot work a day without sharing results with the public. They must give out what they have gotten or made before they can enjoy or profit by it themselves. A man might have planned out the cathedral at Milan and kept the plans and specifications to himself, gloating over them in secret. But the same Power that gave him the talent to plan made him want to see his plan stand up in stone, and then it was no longer his but everybody's; all the world could see and enjoy it. Raphael had madonnas in his brain; he might have kept them there; but God impelled him to put them on canvas, and then all mankind had what he had. None of the great benefits of life can be shut up. Numberless influences work to diffuse them. And never anywhere were comforts and pleasures so widely distributed among all sorts and conditions of men as now and in these United States. Not to know this is to be immensely, inexcusably ignorant." "It is complained that working-people, wage-earners, have too many hours of work. This is true in some cases, but in the main it is not. No wage-earner would submit to the number of hours required of scholars in their studies. The great artists, editors, captains of industries, professional men, spend many more hours at actual work than

the ordinary wage-earner does; and their work is more driving and exhausting in its nature than his." Amazement and indignation mingle in Mr. Berle's remark that "the Church of England, with an insolence almost unmatched in the history of ecclesiasticism, still alludes to the great nonconforming population of England as 'schismatics.'"

Liberty. By HENRY VAN DYKE, D.D., LL.D. 12mo, pp. 38. New York: The Macmillan Company. Price, paper, 10 cents.

This is a reprint of the sixth chapter in Dr. Van Dyke's book, *The Gospel for an Age of Doubt*, now in its sixth edition. This essay on "Liberty" is particularly interesting to Arminians. It contains the doctrine now taught in Calvinistic pulpits. It is the new Calvinism, which to disinterested persons seems not to be Calvinism at all. The Presbyterian Church as a body has refused to revise its historic creed; but the individual ministers freely revise or reject important parts of that creed, each in his own pulpit; nobody thinks of preaching it. The Westminster Confession is retained as the nominal creed of the denomination, but really represents an ancient and obsolete belief. In the long-ago day when it was framed it was a report of progress up to date for that section of the Church; but the people know and the ministers show that their theology has progressed since then almost out of sight of that confession, which is now interesting only as a mossy relic and a far-back waymark. United protest is made by Christians of all creeds against the positive philosophy and materialistic science which teach that the fortune of each human being is fixed fast in fate by heredity and other circumstances, and there is unanimous denunciation of the doctrine of an atheistic fatalism. But to our thought a "godless predestination" is preferable to the other, since it does not involve and inculpate any God. This eminent Presbyterian clergyman is right in saying that fatalism is not made the more acceptable by theologians who, "by the aid of certain misconstrued and very much overworked passages of Scripture," have brought in "the idea of a supreme Deity who has constructed the loom and devised the pattern of the net and decreed the weaving of every loop. The chain of Fate is not made less heavy by fastening the end of it to the distant throne of an omnipotent and impassive Creator. . . . To baptize fatalism with a Christian name does not change its nature." That is just what our Methodist fathers said, and kept on saying until everybody came to believe and accept it. Hear Dr. Van Dyke for that: "The common assumption that the abstract reasoning of Jonathan Edwards against the liberty of the will has never been and cannot be refuted, is based upon ignorance of the facts. An American philosopher, Mr. Rowland Hazard, in his *Freedom of the Mind in Willing* (Boston: Houghton, Mifflin & Co.) has answered it with great clearness and force. Professor George P. Fisher says: 'The fundamental point of Mr. Hazard's criticism of Edwards is fully established. It must be allowed that his confutation of that conception of

the will which underlies the reasoning of the great theologian is sound and conclusive.'" One of Mr. Hazard's sayings is this: "Every intelligent being, capable of conceiving of higher ethical conditions than he has yet attained, has in his own moral nature for the exercise of his creative powers an infinite sphere, within which . . . he is the supreme disposer. . . . A man who does not want to be pure and noble may yet begin one step lower in the scale of moral advancement with the wish to want to be pure and noble; and, here commencing the cultivation of his moral nature, ascend from this lower point, through the want to be pure and noble, to the free effort to gratify this want." Dr. Van Dyke says, as if it were necessary to say it, that the preaching of Jesus was a gospel of liberty: "There was a singular propriety in the text of Christ's first public discourse. It was a declaration of liberty, as well as of grace. It was an emancipation proclamation as well as a gospel of comfort and health. 'The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are crushed, to proclaim the acceptable year of the Lord.' And what was the oppressive bondage from which he proclaimed release? Was it not the tyranny of a false doctrine of necessity over the minds of men, as well as the enslaving influence of sin over their inert and hopeless wills?" If a Methodist minister fifty years ago had used and construed the above passage in this way he would have been accused of wresting the Scriptures for purposes of special pleading. Dr. Van Dyke goes on to our entire satisfaction: "Here were the scribes and Pharisees teaching that the whole world was divided into two classes—the chosen and the not-chosen, the righteous for whom salvation was secure whatever they might do, and the sinners for whom salvation was impossible whatever they might do. Here were the outcast, the lost, the neglected, shut out, by no choice of their own, but by their birth, by the occupations in which they were engaged, by their ignorance, by the very conditions of their life, from all part in the kingdom of heaven as the scribes and Pharisees conceived it; not only the harlots and the publicans, but also *Am Haarez*, 'the people of the land,' with whom it was not fitting that a righteous person should have any dealings; miserable souls, bound by inheritance to a desperate and unhallowed fate. Here came Jesus, taking his way directly to these lost ones, these outsiders, and telling them that all this doctrine of inevitable doom was a chain of lies, breaking the imaginary fetters from their souls, and assuring them that they were free, even though they were ignorant of it. 'Repent,' he cried, 'for the kingdom of heaven has approached unto you.' 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.' And what is the significance of these words, 'repentance' and 'conversion'—their real significance, I mean, not that which has been read into them by centuries of false and formal theology? They are not passive and involuntary words; they do not

rest upon the idea of qualifications which may or may not be in the possession of those to whom Christ speaks. They are active words—words of inward movement and exertion. 'Repent' means change your mind; make that simple effort of the soul for internal change which is the ultimate act of the free will; put forth that power of fixed attention to the new motive which is the central essence of liberty and the creative force of the soul. 'Be converted,' as Christ spoke the word, is not passive; it expresses an action exercised by the soul within itself; it means simply 'turn around;' set yourself in a new relation to God, to truth, to virtue. The name of this relation is faith. 'Believe' is Christ's great word. It is the '*open sesame*' of the kingdom. 'Believe in God, believe also in me.' 'He that believeth hath everlasting life.' 'All things are possible to him that believeth.' But it is never spoken of as a mere intellectual opinion, or emotional experience, an irresistible conviction wrought by external evidence in the mind, or bestowed without effort upon the soul. The Bible never says that faith is a gift. There is a voluntary element in it. It is something to be done by the exercise of an inward power. It is a coming of the soul to Christ; it is a following of the soul after him; it is the first step in a long course of spiritual activity. It is a deed. The disciples said unto Christ, 'What must we do that we may work the works of God?' Jesus answered, 'This is the work of God, that ye believe on him whom he hath sent.' Now there is not a hint in all the teaching of Jesus that this first act of freedom is impossible for any soul to whom he speaks. He has no idea of an eternal predestination binding some to belief and others to unbelief, a secret decree including certain men in the kingdom and excluding others from all possibility of entering into it." That is excellent doctrine, and none the worse for being distinctively Methodist. It is sound, wholesome, and powerful to convince, encourage, and edify. It will surely spread and prevail until it shall possess the whole earth. Dr. Van Dyke quotes the following words, written by Dr. A. A. Hodge a few years before his death: "This matter of free will underlies everything. If you bring it to question, it is infinitely more than Calvinism. . . . I believe in Calvinism, and I say that free will stands before Calvinism. Everything is gone if free will is gone; the moral system is gone if free will is gone; you cannot escape except by Materialism on the one hand or by Pantheism on the other. Hold hard, therefore, to the doctrine of free will." Dr. Hodge is the standard authority of the new Calvinism. But even he begins to be out of date, for we hear sounding from conspicuous and influential Presbyterian pulpits the voice of a still later Calvinism, which is yet more un-Calvinistic, and which openly flouts the authority of Dr. Hodge, quoting him on the distinctive doctrines of election and predestination only for the purpose of explicitly and vigorously repudiating his teaching. The world moves.

> God's in his heaven;
> All's right with the world.

Spirit and Life. By ELLIN J. KNOWLES (MRS. JOSEPH H. KNOWLES). 12mo, pp. 287. New York: Silver, Burdett & Co. Price, cloth, $1.

Mrs. Knowles's Bible readings, given in many places, have attracted attention and done great good by their blending of religion with sound practical sense, their intelligent application of divine truth to the daily needs of human hearts and lives. They contain an uncommonly large amount of sane, sweet, wholesome help for brave and happy Christian living. They are without cant or fanaticism or foolishness of any sort. They hearten the discouraged soul, they feed the feeble and famished with nourishing food, they clear the way for bewildered feet, they bring us near to God in a tender, familiar, yet wholly reverent approach. This book, which is most aptly entitled *Spirit and Life*, is made of selections from the author's Bible readings. To give thus to a wider public the wise Scripture lessons given originally to hundreds of women in the Sunday afternoon Bible class of the Young Women's Christian Association in New York City, was meet, right, and a bounden duty, as it is the duty of us all to scatter the good seed as widely and more diligently than the enemy sows tares. Bishop Vincent writes an introduction on the meaning and glory of Easter Day, the day which makes our Bible the Book of Eternal Life to us. Mrs. Knowles sent out her book last spring with the glad Easter message, "All hail! Peace be unto you!"—a message dearer than ever to her own heart, because last Easter morning was the first that poured the splendor of its sunrise over her husband's grave. Speaking out of poignant experiences, her message has the note of reality and quivers with pathos. The spirit in which this minister's wife goes on with the holy work of truth-teaching which was her husband's and hers together, is expressed in the lines:

> My work is left me though my friend is gone;
> A solemn trust hath love bequeathed to me.
> I take the task thy languid hand laid down
> That winter morning, for mine own alway;
> And may the Giver of both cross and crown
> Pronounce me faithful at our meeting day!

The book is full of apt, touching, and illuminating illustrations from life of the truth and power of the Divine Word. We quote: "I love to repeat the true story of poor Jack, who, without ordinary earthly wisdom, had learned much of the wisdom of heaven. He was dying, and one who had always been a good friend to him asked him if he was afraid. 'O, no, not the least afraid,' he said. 'Why, have you never done anything bad, Jack?' 'O, yes, much bads. God had a whole page against me. But when I first prayed to Jesus he took the book out of God's hand and drew his own pierced bleeding hand over the page so that every sin was blotted out, and God could see there nothing but Jesus's blood. And when I come to stand before God, he will say holding the book up to the sun, 'No, nothing there against Jack.' And then God will shut the book and the Lord Jesus will come and put his arm around me and say, 'My Jack,' and bid me stand with the angels till

the rest are judged." The most learned of men cannot attain to any higher wisdom than the trustful faith of poor ignorant Jack. In one of the last years of his life Dr. Daniel Curry rose in a love feast, lifting into the sight of all his tall, gaunt, angular frame, and his great head with its shaggy white hair and rugged features, and told of a vision he had had of the great day of final account, in which he himself stood awe-struck and trembling before the Judge, in fear of condemnation and not knowing how to answer, and then told how, in the supreme moment of his trepidation and dismay, a Radiant Figure with a countenance like unto the Son of God came and stood beside him, and said to the High Court of Heaven, "I am here to answer for Daniel Curry." Sailor and sage alike find their sole comfort in simple trust in the same divine Saviour, who, by the grace of God, tasted death for every man. All theology at the last reduces its practical value to that; that is the only comfortable pillow it can put under the biggest brain of the wisest man. We quote again: "I saw a beautiful child held high in the hand of her tall, strong father. It seemed so perilous I trembled lest the little one should fall. 'Who's got you?' asked the father. Without a shade of fear, with a merry laugh of delight, the baby said, 'Papa.' So safe, so sure, so happy, even in a place of apparent danger, because her father held her there!" Another story is this: "One day Mr. Spurgeon came in saying to his deacons, 'Brethren, I am fresh from a struggle with doubts.' And one of the deacons said, 'Why did you not tell us you were fresh from a struggle to keep from horse stealing?' 'What do you mean?' asked Spurgeon. 'Well, the same God who forbids your stealing a horse also forbids your doubting.' 'You are right,' said the great preacher; 'I have no more right to doubt God than I have to steal a horse.'" Our quotations only hint the quality and abundance of the contents of Mrs. Knowles's book. It is full of suggestive thoughts for the Bible class, the lecture room, the home circle, the sick room, or the place of private devotion. There is practical good sense in what the book says about the Bible amid the questionings of to-day: "Do not get bewildered by what anyone says about the Bible. Read it for yourself, and take the Holy Spirit for your teacher. The Bible was not written for 'literature,' although it is foremost among literary productions. It was not written for scientific teaching, although its intimations of scientific truth have probably been misunderstood largely because men have not discovered the wonders of nature as God knows them. It was not written for history, although its records of ancient nations are invaluable. One purpose runs through all the book, in poetry, prophecy, history—only one, and that is salvation. From beginning to end we see Christ the Saviour of men. This is the secret of the saving power of the Word. Other books appeal to the mind and the heart; this goes through the mind and the heart into the deepest being, the inmost self." On page 253, Mrs. Knowles writes: "What folly it is to allow the questioning spirit that is abroad to shake our faith in the

living Word of God! Because the higher criticism demolishes some of the old human theories about this blessed Book, shall that disturb our deep comfort in the Spirit which giveth life? The difficulty is, the masses of the people see only the troubled surface of those waters into whose depths devout thinkers are plunging. The little billows on the stream rock their lifeboats and they think a great wreck of everything is to follow. But the disturbance is only on the surface and only for a time. The God of the Bible walks on the waters and holds his truth safe as in the hollow of his hand. No criticism has ever touched the living heart of this Word; not one principle, not one promise, not one law of conduct has ever been changed in the least under the sharpest scrutiny of scholarship. If the criticisms trouble us it is probably because we cannot go into them deeply enough to understand them, and if we cannot we had better turn away from them altogether, and hold fast the beginning of our confidence, steadfast to the end. For if we let go of the old staff that has upheld us over many a rough way, in reaching after something we suppose will take its place, we will surely find that it is true of us as of God's people of old: 'My people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water.'" The words of Mrs. Knowles recall to us what Mrs. Browning once wrote in a friendly letter: "I read the Scriptures every day, and in as simple a spirit as I can; thinking as little as possible of the controversies engendered in that great sunshine, and as much as possible of the heat and glory belonging to it. It is a sure fact in my eyes that we do not so much require more knowledge as we need a stronger apprehension by the faith and the affections of what we already know." A portrait of Mrs. Knowles fronts the title page; and interspersed between the Bible readings are some sweet and beautiful poems, most of them signed "E. J. K."

The Theology of the New Testament. By GEORGE B. STEVENS, Professor of Systematic Theology in Yale University. 8vo, pp. 617. International Theological Library. New York: Charles Scribner's Sons. Price, $2.50.

Professor Stevens in his earlier treatises, entitled respectively the Pauline and the Johannine Theology, gave such good illustration of his competency to deal with the theme of the present volume that one naturally opens it with a decided prepossession in its favor. A perusal serves to justify expectation. The professor has placed students of the Bible under obligation by presenting them with a lucid, compact, readable, scholarly, and judicial exposition of the several types of New Testament doctrine. He has reproduced the best that was contained in his former contributions to biblical theology, and has added a very considerable sum of important material. The one hundred and sixty-six pages on the teaching of Jesus according to the synoptical gospels make an especially valuable addition. Among those who have wrought in the same field our author selects for largest attention Weiss, Beyschlag, and

Wendt, coinciding with them in part and in part opposing their conclusions. He makes reference to the elaborate work of Holtzmann, but we gain the impression that his own investigation was too nearly completed before its appearance to incline him to take very special account of its contents. The reader who occupies a suspicious attitude toward the trend of recent criticism will perhaps find in Stevens's book some evidences of a tendency to deal too freely with the products of inspired penmen. He will perchance decline to follow the author when he concludes that the eschatological discourses, as reported by the synoptists, obscure in a measure the real meaning of Christ respecting his coming; or, when he supposes that Christ, in his references to angels, to demoniacal possession, and to the conditions of Hades, used very largely the language of accommodation, and did not design that his words should be literally or precisely construed. A judicial examination of the whole treatise, however, will make plain that its animus is evangelical and conservative. The Christological discussion is distinctly in a catholic vein. The synoptical gospels are regarded as, at least by implication, transcending the humanitarian view of Christ's nature, and in other portions of the New Testament ample ground is recognized for predicating of him a unique sonship, a special metaphysical relation to the Father. Some of the strongest pages of the book are devoted to the refutation of the attempts of Wendt and Beyschlag to evade the evidence for Christ's personal preexistence. A catholic and conservative position is also taken on the subject of atonement. The New Testament is credited with assigning a certain objective value to Christ's work, as affording a consistent method for the dispensation of grace, in that it presents the divine forgiveness in close association with a manifestation of God's holiness and judgment against sin. Single points may doubtless be specified upon which the author's exposition is liable to challenge. We surmise that a considerable fraction of scholars will be of opinion that he might have conceded more than he does as respects tokens of reference in the Epistle of James to Paul's way of thinking, and as respects signs of dependence in 1 Peter upon the Pauline epistles; and also that he has not done complete justice to the evidence which suggests doubt whether Paul's thought of the resurrection provided for the participation of the wicked therein. But even on these points he does not lack for good company, and those who differ with him on individual items must recognize the large measure of courage, candor, and success with which he has laid hold upon the difficult problems pertaining to his theme. Of the passages which solicit citation we give place to only one, selecting this as expressive of an important canon of interpretation entertained by the author. "We must conclude," he says, "that Jesus did not regard it as falling within his province to criticise the popular beliefs of his time regarding the order of the world, or as any part of his mission to extend human information in the fields of historical fact, literary criticism, or philosophical inquiry. When, for example, he spoke of the

heart, the spirit, the soul, or life of man, he spoke the language of popular speech, and his purpose was to impress religious truth, not to impart psychological knowledge. His lifework belonged to a realm which is immeasurably higher than that of human science. He saw the inner meaning of the world and of life, with whose details science is occupied. He penetrated to the heart of Old Testament truth and was oblivious of such questions as those of time, place, and date."

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Three Studies in Literature. By LEWIS E. GATES, Assistant Professor of English in Harvard University. 12mo, pp. 211. New York: The Macmillan Company. Price, cloth, $1.50.

The subjects of these studies are Francis Jeffrey, Cardinal Newman as a Prose Writer, and Matthew Arnold. The first essay treats of Jeffrey's reputation, characteristics, and literary criticism, the *Edinburgh Review*, the new editorial policy, and the new literary form. The one distinction which Jeffrey claimed for himself as a literary critic was that more uniformly and earnestly than any preceding critic he "made the moral tendencies of the works under consideration a leading subject of discussion." His qualities as a literary critic are thus summed up by Professor Gates: "As an appreciator he is sadly to seek, owing to overintellectualism and disputatiousness. As a dogmatic critic he is even yet thoroughly readable because of his dashing style, his deft and ready handling, his shrewd common sense, and his sincerity; he expressed brilliantly the tastes and antipathies of a large circle of cultivated people of considerable social distinction, who, while not particularly artistic or literary, read widely and intelligently, and felt keenly and delicately, though within a somewhat limited range. Even in his dogmatic criticism, however, his faults are obvious; his dogmatism is peremptory; his tone, often bitter; and his prejudices are as scarlet. On the other hand, for giving a strong ethical trend to literary criticism he deserves all honor. His social sympathies were intense and alert; they fixed the character of his whole theory of beauty, and continually expressed themselves in his comments upon books and authors. Through his persistently ethical interpretations of literature he really enlarged the borders of literary criticism." Jeffrey was by nature and training a dogmatist, not a scientific student of fact; the disinterestedness of science was foreign to his nature; he was not so much an investigator or interpreter as a censor bent on praise or blame. Macaulay considered him to be more nearly a universal genius than any other man of that time. He dealt magisterially with a vast variety of subjects, decided the reputation and fixed the fate of many authors. Mrs. Carlyle speaks of his "dark, penetrating eyes, taking note of most things in God's universe." Jeffrey criticises Addison for his "extreme caution, timidity, and flatness," and says that "the narrowness of his range in poetical sentiment and diction, and the

utter want of either passion or brilliancy, render it difficult to believe that he was born under the same sun with Shakespeare." What sort of writing pleases him is indicated in this commendation: "There is in any one of the folios of Jeremy Taylor more fine fancy, and original imagery—more brilliant conceptions and glowing expressions—more new figures, and new applications of old figures—more, in short, of the body and soul of poetry than in all the odes and epics that have since been produced in Europe." Against the Lake Poets, Wordsworth, Southey, Coleridge, and the rest, Jeffrey objected that they were nonsensically mystical; that they falsified life by showing it through a distorting medium of personal emotion; that is, they were misleadingly subjective; that they were guilty of grotesque bad taste in their democratic realism; and that they were pedantically earnest and serious in their treatment of art, and inexcusably pretentious in their proclamation of a new gospel of life. Against Wordsworth's mysticism and excessive subjectivity Jeffrey protested; he was a pleader for common sense and the commonplace, the type of what Lamb called "the Caledonian intellect," which scornfully rejects ideas that cannot be adequately expressed in good plain terms and grasped by twelve men on a jury. His judgment of contemporary poets in 1829 was as follows: "The tuneful quartos of Southey are already little better than lumber; and the rich melodies of Keats and Shelley, and the fantastic emphasis of Wordsworth, and the plebeian pathos of Crabbe, are melting fast from the field of our view. The novels of Scott have put out his poetry. Even the splendid strains of Moore are fading into distance and dimness, and the blazing star of Byron is receding from its place of pride. The two who have longest withstood this rapid withering of the laurel are Rogers and Campbell; neither of them a voluminous writer, and both distinguished rather for the fine taste and consummate elegance of their writings than for the fiery passion and disdainful vehemence which seemed for a time to be in favor with the public." With all his acuteness, brilliancy, and vigor, Jeffrey was unable to read and interpret the age in which he lived; he failed to perceive and measure what was most significant and predictive in its development. To us the most interesting essay in this book is the one on "Newman as a Prose Writer," in which are discussed Newman's manner and its critics, his rhetoric, methods, irony, style, additional characteristics, and relation to his times. The author truly says that such subjects as Newman discusses have rarely been treated with so much of the wayward charm and pliant grace of friendly discourse as Newman reaches, and that his style has the urbanity, the affability, the winning adroitness, even the half-careless desultoriness of the familiar talk of a man of the world with his fellows. "When he chose, Newman was absolute master of the severe beauty of rational discourse—that kind of discourse which disdains to follow any associations save those of logic, discusses with fine economic precision just the aspects of truth that right reason detects as essential to the question in hand, and

is everywhere formally correct, systematic, and dignified. His earliest work is often austerely wrought in accordance with this ideal. Ultimately, however, the essential charm that made him so winning in personal intercourse passed over into his prose, and conveyed into it the warmth, and elasticity, and color of life. Much of the fascination of Newman's work is due to the possibility of finding in it a continual victorious union of logical strenuousness with the grace, and ease, and charm of a colloquial manner and idiom—a victory which is the result of rare tact, finely disciplined instinct, exquisite rhetorical insight and foresight, with extraordinary luminousness and largeness of thought." "Newman's style classes him among Romantic writers. . . . The glowing beauty, the picture-making power, the occasional imaginative splendor, the elaborate, swelling music of Newman's writings, place him as a master of prose in the same group with De Quincey and Ruskin and Carlyle, and part him from Landor or Macaulay or Matthew Arnold. No prose can more surely send quivering over the nerves a sense of the shadowing mystery of life than some of Newman's sermons, and passages here and there in his *Apologia* and in his *Essays*. Through the play of his imagination, its rhythms and beat of the wing, because of the ease with which his prose carries the reader into regions of impassioned and mystical feeling, and because of the vital warmth and color of his phrasing—qualities so different from the hard, external glitter of Macaulay's rhetorical style—Newman reveals his kinship with the great group of poets and prose writers who deepened and enriched the imaginative life of the early part of the century. By reason of the conservatism of ecclesiasticism the new spiritual forces of Romanticism did not renovate the Church through the Oxford movement until a full generation after they had made almost wholly their own the purely imaginative literature and life of the English nation." Newman distrusted the power of mere logic, and his idea of how to move men is indicated in his words, "The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. People influence us, voices melt us, looks subdue us, deeds inflame us." Walter Pater instances Newman's *Idea of a University* as an example of "the perfect handling of a theory." Newman's epigrammatic power is illustrated by sentences like these: "Great things are done by devotion to one idea." "Calculation never made a hero." "Great acts take time." "Ten thousand difficulties do not make a doubt." "All aberrations are founded on, and have their life in, some truth or other." "A book cannot make a stand against the wild living intellect of man." "One is not at all pleased when poetry or eloquence or devotion is considered as if chiefly intended to feed syllogisms." "To live is to change, and to be perfect is to have changed often." Of the essay on Matthew Arnold there is not room to speak, except to note that the essayist finds in Arnold's prose an unfortunate knack of exciting prejudice, a certain

strut, a condescension, a debonair and jaunty self-assurance, a duplicity of innuendo, a treacherous irony; and also remarks upon Arnold's habit of inventing nicknames for those whom he disliked, as when he designated some of his fellow-countrymen as Barbarians, Philistines, and Populace; compared the Nonconformist to Ephraim, "a wild ass alone by himself;" retorted on Professor Huxley, who spoke of "the Levites of Culture," by intimating that men of science were the "Nebuchadnezzars of Culture," and dubbed *The Church and State Review* "the High Church Rhinoceros," and the *Record* "The Evangelical Hyena."

Wessex Poems and Other Verses. By THOMAS HARDY. Crown 8vo, pp. 210. New York: Harper & Brothers. Price, cloth, $1.75.

An earlier volume was entitled *Wessex Tales.* This has thirty illustrations by the author's own hand, "rough sketches recently made, inserted for personal and local reasons rather than for their intrinsic qualities." Many of these verses are not poems; some, the first for instance, are hardly verse—contorted prose, rather, caught in the uncouth act, and fixed midway in the awkward agony, of trying to turn into verse. If sued for libel for this assertion we would begin our defense by citing in evidence the following lines which close "The Temporary The All:"

> Then, high handiwork will I make my life-deed,
> Truth and Light outshow; but the ripe time pending,
> Intermissive aim at the thing sufficeth.
> Thus I . . . But lo, me!
> Mistress, friend, place, aims to be bettered straightway,
> Bettered not has Fate or my hand's achieving;
> Sole the showance those of my onward earth track—
> Never transcended!

As disjointed, kinky, and rheumatic as the lines just quoted are some of the queer notions and cranky views of life which labor toward expression on the smooth glazed pages before us. In fourteen lines entitled "Hap," written in 1866, somebody is made to say in substance that if disappointments, sorrows, and hardships came from some vengeful god who laughed over our misery and told us our suffering was ecstacy to him because he hated us, why then this somebody thinks he could bear it all and clench himself and die, hardened into steely resentment; but since it all haps by chance, since "crass casualty" darkens our sun, slays our joy, unblooms our hopes, and gives moans in place of gladness, and since there is nobody to get mad at and blaspheme against, why this somebody doesn't see what he is to do or how he can put up with it all. Is this poetry or wisdom or sense, or is it stuff and nonsense? The grim, the sickly, the ghastly, the base, the bitter, the forlorn, the false, the foul, the hideous, and the hateful, travail and tears, are poor stuff to try to weave into poems, and of the most shapely poem so made one might truly say that 'twere something better for it not to be. There is far more breath and beauty, relief and religion, life and lift, aspiration and art, hope and help in W. E. Henley's poems than in

Thomas Hardy's, whose verse is warped and woofed too exclusively of the somber, the sour, and the sinister. In all these two hundred pages there is scarcely one entirely sweet and pleasant piece, and seldom a noble thrill. The trail of the serpent is over them all. There is no joy in nature or in man. Life shows as a bitten and poisoned thing. The world is a bleak and dreary scene. Pessimistic thoughts go wandering up and down a poverty-stricken universe like lost and hungry sheep bleating on a barren moor. All man's ardent hopes die down into heaps of malodorous ashes. Faith and faithfulness have no reward. Existence is an accursed failure. The universe is the work of Vast Imbecility or Infinite Malice. The human mind wrestles in the dark with Peradventure, to no result but defeat, exhaustion, and anguish, a fractured thigh, no blessing, and no strength to pursue the vanishing Enigma. Knowledge is nowhere. Can any man make music out of such ideas as these? Can the setting of them to rhyme or verse pay him or profit his fellow-men? Does anybody care to attend a concert where the vocalists' songs are made of moans and groans, hisses and howls, sobs and screams? Would not the singer who should apply his art and practice his powers on such material be judged insane and left without audience? In not a few modern books literary power is seen practicing its skill gloomily and grimly, in a chill and cheerless atmosphere in which float agues and fevers for the soul of the reader who exposes himself thereto: and afterward his reminiscences will be an ache and a shiver. This is all wrong; life is neither an Alkali Desert, an iceberg in a bitter sea, a Pontine Marsh, a Dismal Swamp nor a sty. There is something degraded and indecent, something sub-human and beastly squalid in such faithlessness. The soul which cherishes it shows as a shrunken and shriveled thing, a sort of withered-up remnant of a soul, a kind of open-eyed, blank-staring cadaver such as one sees in the refrigerators of dissecting rooms in medical colleges. Perhaps Hardy's *Wessex Poems* do not deserve all that the faithless tone of them has provoked us to write; but the class of literature to which they belong does deserve it all, and we have taken them as a type which brings to mind the forlorn and ignoble class. Since the above comments were written an article by May Kendall on "Pessimism and Thomas Hardy's Poems," has appeared in the *London Quarterly Review*, which expresses more amply than our space allows views like those here written. Emerson speaks of people who seem "pleased with their power of making earth a howling wilderness," and Carlyle pours out his wrathful scorn on alleged thinkers who "turn life into nothing but dirt." No small portion of literary talent and training is employed in the production of literature which is but little preferable to the pestilence that walketh in darkness or the destruction which wasteth at noonday. Winifred Lee Wendell truly says that the publication of *Wessex Poems* has crowned Thomas Hardy the prince of pessimists. It is an infernal eminence, a reduction of himself not merely to a vulgar fraction but to a minus

quantity. He has created a vacuum for the soul to live in and his achievement recalls to us the words of a gentleman in Mississippi who, seeing some laborers digging a large hole in the ground, remarked: "They seem to be erecting a cellar." Thomas Hardy, looking out upon the world from Max Gate, his Wessex home, across three thousand acres of meadow, said to be the largest in England, should be able to abstain from slandering the world and the Maker of it. Etymologically the devil is "the slanderer."

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Fragments of An Autobiography. By FELIX MOSCHELES. 8vo, pp. 364. New York and London: Harper & Brothers. Price, cloth, $2.50.

A celebrated portrait painter and musician gathers here many reminiscences of his life. There is more about others than about himself, and the book might be entitled, "Recollections of Famous Poets, Artists, and Musicians." The pleasure which the author takes in these writings is like that expressed by Bolingbroke in "Richard II," "I count myself in nothing else so happy as in a soul remembering my good friends." Delightful remembrances and stories of Mendelssohn, Dupont, Mazzini, Rossini, Irving, Terry, Robert Browning, and others, fill with interest and charm a book of much literary excellence and beauty of style. The author sees life and the world from the artist's standpoint and with an artist's eye, and writes with an artist's mingling of critical judgments and broad, generous sympathies. The volume contains reproductions of the author's portrait paintings of his mother, of Mazzini, and of Robert Browning. The eleven chapters have titles as follows: "Early Impressions;" "Will You Sit for Me, Frida?" "Leipsic in 1847 and 1848—Mendelssohn's Death;" "My First Commission;" "Claude Raoul Dupont;" "A Trip to America in 1883;" "Grover Cleveland Viewed;" "Guiseppe Mazzini;" "Rossini;" "Paris After the Commune;" "Some Incidents of Robert Browning's Visits to the Studio." Moscheles spent several years in New York and Chicago, and tells the story of his life during that time, showing favorable impressions of us and our country, with much surprise at our large resources and achievements. From the early experience of this English boy in learning foreign languages there is this recollection: "I had my first skirmishes with the French language, and certainly thought I was being made a fool of when I was told there was no word in the French for our verb 'to stand.' I had learned the German 'steten,' and the ditto 'schtehe,' and I had conjugated every tense of the Latin 'stare,' and now I refused to believe that the French language could have *a locus standi* amongst civilized nations without an equivalent for those words. I did not know then how much civilization can put up with, and it took me a long time to overcome my mistrust of a language so evidently unsound at its base." It really might be fairly questioned whether a republic or anything else could long *stand*

in a country which has not even a word to describe that act, and where, one might infer, there is such general instability that there is no need for a word to express the idea or describe the act of *standing*. In Germany Moscheles looks back to "the good old times when the Fatherland was not yet weighed down by blood and iron taxes." Looking on great pictures by old masters made the youth long to paint. "There was a certain picture by Murillo, a Madonna and Child, which so filled my imagination that I was fired by the desire to go forth and do likewise. Boylike, I fancied I could. In a masterpiece the artist betrays no effort; all looks so easy that one fancies it *is* easy. The lines of the composition flow so naturally, the colors strike so complete a chord, that one is deluded into the belief that it could not be otherwise, and that it is just what one would have done oneself had one been in the painter's place. So I settled in my mind that, as soon as I had passed my examinations, I would, without much delay, begin to paint like the old masters." Easy to say, but hard to do; yet, by *trying*, through patient and laborious years, so to paint, the boy became an artist of distinction and made his life honorable and successful. Felix Mendelssohn, it seems, was godfather to Felix Moscheles, and Mendelssohn when young had played for the aged Goethe. "Mendelssohn relates how, seated at the piano, he familiarized the great poet with the work of Beethoven, and how the grand old man was overwhelmed by the beauties and mysteries revealed, and sat all the while in a dark corner, like a Jupiter Tonans, with his eyes flashing fire." The words of Mendelssohn in concluding this little story remind one of our knowing friends, the biblical critics. He says: "I felt that this was the very Goethe of whom people will one day declare that he is not at all one person, but is made up of several smaller Goethes." Of the painter Dupont the author writes, "He never loved the unbeautiful for its own sake, nor was he a man of the prominent-wart school. In his compositions elevated thought and subtle expression had a tendency to eclipse the nonessentials." And of the rising generation of artists he says: "The enchantress, Art, is ever making new victims. Just now she is wedded to the new master, the variety painter, and is on her wedding trip, fully equipped with new fashions of tone and color, rich too in new values; and she travels along happily unconscious —some ignorance is bliss—over the treacherous roads designed by the 'new' perspective, past tottering towers, over warped planes and down steep inclines, pluckily standing her ground where those fallen angels, the old masters, would have feared to tread. It's the old suit once more before us; young folks versus old fogeys, the traditional battle royal, to be fought to-day as it will be fought to the end of time. I say, Hurrah for the young ones! Perhaps they are leading us a step or two backwards, but I verily believe it is only backing in order the better to jump forward. So let us keep the line clear for youth and strength. We can't do without their vigorous onslaughts. Where would the old tree of art (or of anything else) be if it were not for the new shoots?" This Eng-

lish artist, Moscheles, was disappointed when he found in American cities that there was "more formality in the great republic than under the old monarchy," and that if he wanted to talk to anybody he must be introduced first. "Day after day I have sat with my wife in various hotels at some little table laid for four, sharing it with some other Mr. and Mrs., without exchanging a word. Elsewhere we might for the time being have formed a pleasant little social party. Sometimes my heart went out to my neighbors, I think in a true Christian spirit, but I could have seen them starve, and yet not have dared to hand them the mustard or the butter. I knew they would have looked upon me with suspicion; yet I flatter myself that, with a little discernment, they could have seen that I was not a shady character, and that neither I nor that most guileless partner of mine was capable of playing off the confidence trick on the clergyman opposite, or on the charming elderly lady with the white hair and the two golden-locked grandchildren. . . . Perhaps it is that, by dint of proclaiming that one man is as good as another the citizen of the great republic finds himself arriving at the conclusion that one man is as bad as another, and so it is for the stranger to show cause why he should be allowed to pass the hotel butter or mustard." Our artist had a chance to study the American child in an Omaha boy whose portrait he painted. "One day there was a distinct difference of opinion between Robert and his mother on the advisability of his going out sleighing. He gave in with unwonted docility, but when evening came and the fond mother folded her hands and knelt by his bedside he shook his head and said firmly, 'No, mamma; no sleigh, no prayers!'" With fine sarcasm he expresses his "admiration of the American child that, from its earliest days, is ever ready to elicit the noblest qualities of patience and forbearance in the parent it is training." Grover Cleveland sat to him for a portrait, and is described by the artist as "solid and stolid." Of Robert Browning, whom he saw much of, Moscheles says, "he was the most honorable and lovable of men," "always afraid to give trouble, ever ready to take it for others," "simple and unassuming," "helpful and encouraging," "unvaryingly kind," "even on the most trivial occasions he would write in the warmest and most affectionate terms." Once in Moscheles's studio Browning was requested to read something from his own poems. Turning over the pages he said, "As we are in an artist's studio, I will read 'Andrea del Sarto.'" The artist writes, "There was not a shadow of declamation in his reading. For the time being he was just Andrea talking to his wife—the 'Faultless Painter,' as they called him, who knew his own faults but had not the strength to battle with them. It was Andrea himself we were in touch with, his dreamy sadness that we shared. His yearnings for requited love, his longings for the unattainable in art, drew us to him, and we would have helped him had we been able. That sorry business with the King of France was disgraceful—there was no denying it. He admitted himself that he had abused the king's friendship and misused his moneys,

but surely for such a man as was Del Sarto something could be done to settle matters, and once more to turn his genius to account. And that Lucretia, his wife! his 'serpentining beauty, rounds on rounds!' Why *will* she not answer? The right words from her spoken now might yet make of him the good man and the great artist that a God may create, but that a woman must consecrate. One just felt like giving her a good shaking, if only to make her break the aggravating silence she so imperturbably maintains while he so pathetically pleads. As for the cousin, one would have liked to go out and give him a sound thrashing to stop his whistling once for all. We were so impressed at the close of his reading that for a moment we remained hushed in a silence which none of us cared to break. He looked around at us, anxious lest he should not have brought home his meaning, and said, 'Have I made it clear?'" On Browning's study table in De Vere Gardens lay a little Greek Bible, which he treasured. On the last leaf of it he had written, "My wife's book and mine." It was the guidebook to that far fair celestial country whither Robert and Elizabeth Browning have gone.

The Letters of Elizabeth Barrett Browning. Edited, with Biographical Additions, by Frederic F. Kenyon. 2 volumes. Crown 8vo, pp. xi, 478, 464. New York: The Macmillan Company. Price, cloth, $4.

In these letters the lovers of English literature come to a "more intimate acquaintance with one—or, it may truthfully be said, with two—of the most interesting literary characters of the Victorian age." Arranged in chronological order, they form an almost continuous record of Mrs. Browning's life, from the early days in Herefordshire to her death in Italy, in 1861, the few gaps being bridged by brief biographic notes supplied by the editor. Taking her poetry and her letters together, we know her genius, her character and opinions, and the external events of her life; altogether a very full revelation of an extraordinarily gifted woman, a pure and earnest personality, full of passionate love for truth and right, compassion and enthusiasm for the oppressed, with indignation against all that she believed to be oppressive or any way wrong. Mrs. Browning was born in 1806, married in 1846, died in 1861. Most that is known of her early life and writings is given by herself in a letter written in 1843 to Mr. R. H. Horne, who had requested biographical details; "As to stories, my story amounts to the knife-grinder's, with nothing at all for a catastrophe. A bird in a cage would have as good a story. Most of my events, and nearly all my intense pleasures, have passed in my thoughts. I wrote verses very early, at eight years old and earlier; and the early fancy turned into a will, and remained with me, and from that day to this, poetry has been a distinct object with me—an object to read, think, and live for. And I could make you laugh, although you could not make the public laugh, by the narration of nascent odes, epics, and didactics crying aloud on obsolete muses from childless lips. The Greeks were my demigods, and haunted me out of Pope's Homer, until I dreamt more of Agamemnon than of Moses the black pony . . . The

love of Pope's Homer threw me into Pope on one side and into Greek on the other, and into Latin as a help to Greek—and the influence of all these tendencies is manifest so long afterwards as in my 'Essay on Mind,' a didactic poem written when I was seventeen or eighteen, and long repented of as worthy of all repentance . . . It has a pertness and a pedantry . . . which I regret now more than I do the literary defectiveness. All this time we lived at Hope End, a few miles from Malvern. . . . There I had my fits of Pope, and Byron, and Coleridge, and read Greek as hard under the trees as some of your Oxonians under the Bodleian; gathered visions from Plato and the dramatists, and ate and drank Greek and made my head ache with it." In a brief review of thirty years of letters, it is hard to choose out of their rich fullness and large variety what to notice in particular. Remembering the deep and reverent devoutness of Mrs. Browning's poetry, we looked with special interest to her letters for additional and more explicit revelations of her religious views. Speaking of certain antique poetry she writes that the want of devotional feeling and conscience of God is a grave want in poetry, and very strange in antique poetry, because the antique pagan poets rejoice abundantly to put their religion into their poetry, so that a poet who is both antique and godless is an exception, a discrepancy, a monster in the history of letters and experience of humanity. "I would rather be a pagan whose religion was actual, earnest, continual—for week days, work days, and song days—than be a Christian who shrank from hearing or uttering the name of Christ out of church. I am no fanatic, but I like truth and earnestness in all things. What pagan poet ever thought of casting his gods out of his poetry? In what pagan power do they not shine and thunder? . . . Be sure Burns was right, and that a poet without devotion is below his own order, and that poetry without religion will gradually lose its elevation. We do not live among dreams. The Christian religion is true or it is not. If it is true it offers the highest and purest objects of contemplation; and the poetic faculty, which expresses the highest moods of the mind, passes naturally to the highest objects. Who can separate these things? Did Dante, or Tasso, or Petrarch, or Calderon, or Chaucer, or the poets of our best British days? Did any one of these shrink from speaking out the divine name? Chaucer, with all his jubilee of spirit and resounding laughter, had the name of Jesus Christ and God as frequently on his lips as a child has its father's name." She writes that she did not depreciate the power and eloquence of Rev. Henry Melville, but that he is inclined to High-Churchism and to such doctrines as apostolical succession, and therefore she, who is a Dissenter and a believer in universal Christianity, recoils from his exclusive doctrine. To Mr. Boyd she writes: "We are not, as Christians, called to the exclusive expression of Christian doctrine, either in poetry or prose. All truth and all beauty and all music belong to God—he is in all things; and in speaking of all we speak of him. In poetry, which includes all things, 'the diapason closeth full in God.'"

From Rome, where a number of deaths from fever among her friends had darkened their social circle, she wrote, "Deathbeds and graves! I am horribly weak about such things. I can't look on the earth-side of death. I flinch from graves and corpses, and never meet even a common funeral without a shudder. When I look deathwards I look *over* death, and *upwards*, or I can't look that way at all." Thanking Mr. Westwood for having defended her against "the stupid, blind, cur-dog backbiting" of some American critic, as to her religious tendencies, she says: "I have thought freely on most subjects, and upon the state of the Churches among others, but never at any point of my life, thank God, have I felt myself drawn toward Unitarian opinions. I should throw up revelation altogether if I ceased to recognize Christ as divine. Sectarianism I do not like, even in the form of a State Church, and the Athanasian way of stating opinions, putting one between a scholastic paradox and a curse, is particularly distasteful to me. But I hold to Christ's invisible Church as referred to in Scripture, and to the Saviour's humanity and divinity as they seem to me conspicuous in Scripture, and so you have done me justice and the American has done me injustice." When Miss Mitford was in deep sorrow through some bereavement, Mrs. Browning wrote her: "May the divine love in the face of our Lord Jesus Christ shine upon you day and night, and make all human loves strike you as cold and dull in comparison with that ineffable tenderness. As to wandering prayers, I cannot believe it is of consequence whether this poor breath of ours wanders or does not wander. If we have strength to throw ourselves upon him for everything, for prayer as well as for the ends of prayer, it is enough, and he will prove it to be enough presently. I have been when I could not pray at all. And then God's face seemed so close upon me that there was no need of prayer, any more than if I were near *you*, as I yearn to be, there would be need of this letter. O, be sure he means well by us by what we suffer, and it is when we suffer that he often makes the meaning clearer. You know how that brilliant, witty poet Heine, who was an atheist (as much as a man can pretend to be), has made public profession of a change of heart. He has, to use his own words, 'returned home to God, like the prodigal son, after a long tending of the swine.' It is delightful to go home to God, even after a tending of the sheep. . . . May you be confirmed and elevated and at rest, being the Lord's, whether absent from the body or present in it. For my own part I have been long convinced that what we call death is a mere incident in life—perhaps scarcely a greater one than the occurrence of puberty. I am heterodox about sepulchers, and believe that *no part of us* will ever lie in a grave. I don't think much of my nail-parings—do you? I believe that the body of flesh is mere husk, which drops off at death; while the spiritual body (see St. Paul) emerges in glorious resurrection at once. . . . I believe in an active, *human* life beyond death, as before it—an uninterrupted human life. I believe in no waiting in the grave and in

no vague effluence of spirit in a formless vapor." To Ruskin she sends on New Year's day this message: "I wish you, from my heart, a good, clear, noble year, with plenty of work, and God consciously over all to give you satisfaction. What would this life be, dear Mr. Ruskin, if it had not eternal relations? For my part, if I did not believe so, I should lay my head down and die. Nothing would be worth doing, certainly. I am what many people call a 'mystic,' but what I myself call a 'realist,' because I consider that every step of the foot or stroke of the pen here has some real connection with and result in the hereafter." She looked for a reconstruction and recasting of Christian essential verity into other than middle-age scholastic forms, and said: "Believing in Christ's divinity, which is the life of Christianity, I believe this. Otherwise, if the end were here—if we were to be covered over and tucked in with the Thirty-nine Articles, or the like, and good-night to us for a sound sleep in 'sound doctrine'—I should fear for a religion incapable of expanding according to the needs of man. What comes of God has life in it, and certainly from all the growth of living things spiritual growth cannot be excepted." Harriet Beecher Stowe's last words to Elizabeth Barrett Browning at their final parting were, "Those who love the Lord Jesus Christ never see each other for the last time." In one of the last letters of her life Mrs. Browning wrote, "I don't believe in arbitrary reward and punishment, but in consequences and logical results. That seems to me God's way of working. The Scriptural phrases are simply symbolical. Then, as to redemption and its mode—let us receive the thing simply. Dr. Adam Clarke, whose piety was never doubted, used to say, 'Vicarious suffering is vicarious nonsense.' Which does not hinder the fact that the suffering of the Lord was necessary in order that we should not suffer, and that through his work and incarnation his worlds recovered the possibility of good. It comes to the same thing. The manner in which preachers analyze the infinite—pass the divine through a sieve—has ceased to be endurable to thinking men." The above extracts are samples of the best thoughts on religious subjects contained in her letters. Religion is a frequent but by no means a predominant theme in her correspondence, which is filled with a great variety of interest and opinion. The two volumes are of value to literature, as enduring as the fame and works of Elizabeth Barrett Browning.

The Isles and Shrines of Greece. By SAMUEL J. BARROWS. 8vo, pp. xii, 389. Boston: Little, Brown & Co. Price, cloth, $2.

When a man of culture, even though he have not that exact scholarship which often becomes pedantry, turns aside from serious things to rest a while in Greece he is quite likely to see visions and dream dreams. His old struggles over Greek in college come back again, and the result of them is seen to be a real thing, after all. Dr. Barrows has seen Greece more thoroughly than opportunity offers to most of those who are fortunate enough to visit it at all. He has a glow of enthusiasm that enables him to see the wonderful life of ancient Hellas through the sad poverty

and the sorry political abasement of modern Greece. He has in this book set down impressions and opinions and visions and dreams, and he has done it all with a dash and sparkle that will enable the weary man who can hardly read at all to follow him with zest. He has heard men speaking tongues "in which the vowels explode like a Gatling gun and the consonants go off like smoke," and he turns from them to Greek with a burst of enthusiasm like this: "It is nonsense to treat Greek as if it were a dead language. It is living in the speech, journalism, and literature of the Greeks of to-day, just as Chaucer is living in the speech, journalism, and literature of the English people. The letters, the accents, are the same. The old Greek has changed its form in modern usage. It is simpler, less accurate, less rich in moods and inflections, but it is historically, essentially the same language. One may open his Homer and pick out on every page words that are in common usage to-day, after three thousand years of currency. The universal daily greeting χαίρετε is Homeric. The resemblance to the New Testament Greek is remarkable. The Greek Church has done much to preserve the vitality of the language, for the New Testament is used in all the services in the old Greek, and children say the Lord's Prayer by heart just as it stands in Matthew." Dr. Barrows has not written the conventional book of travels. Neither has he written a sober history; he has simply produced a most entertaining volume of sketches in which travel and exploration, archæology, and art, description and meditation are happily blended. He begins with the Ionian Isles, with Corfu, Cephalonia, Ithaca, and Zante, and he tells—well just how they look to-day. Then he comes into Athens and begins at the very beginning with the Parthenon, to follow it with chapters on Attic Grave Reliefs—a most useful chapter for the tourist—the Greek Theater, Modern Athens, the Street and the Agora, the Altar of the Home, and the Christian Shrine. After these there follows a series of sketches with the general title, "Attic Days," on such subjects as the Athenian Press, an Athenian Schoolboy, some Greek Vases, the Greek Calendar, and Greek Philanthropy. The last hundred pages are given to the Peloponnesus, Phocis, Thessaly, Eubœa, and the Cyclades. We commend the book to those who will never see Greece, and more especially to those who are so happy as to have a more cheerful prospect. Let these put it in their bag with the always judicious and accurate Baedeker. It will give spice to his excellent table. The publishers have dressed Dr. Barrows's words in happy fashion, and have supplied a most excellent series of process illustrations.

MISCELLANEOUS.

To-day and To-morrow. By LEWIS RANSOM FISKE, D.D., LL.D. 8vo, pp. 372. Chicago: R. R. Donnelley & Sons Co. Price, cloth, $2.

The subtitle is "Echoes from College Platform," the volume being made up of baccalaureate addresses delivered by Dr. Fiske at Albion Col-

lege in the years when he was president there, and affectionately dedicated to the students of those years. Dr. James H. Potts contributes a most fitting and impressive Introduction, in which he justly says that this book "represents, not a momentary contact on the part of its gifted author with those great problems which have engaged the attention of scholars in all ages, but a long, close, persistent, unyielding grapple—something like Jacob's wrestle with the angel—with those sublime truths of life and duty and destiny which alone seem meet for discussion on the occasions where these addresses were delivered." And again: "One characteristic is especially remarkable in Dr. Fiske's style. While treating the most profound subjects he does not ignore the evangelical and spiritual elements. All his writings show how keenly as a college president he felt the necessity of holding up the deepest truths of the Gospel and of pressing them upon the attention of students. He avoided the cant which too often creeps into the pulpit, yet clung to the vital spiritual essence which gives to the Christian's life its superiority. For the space of twenty years and more, in harmony with revealed standards, he clearly and attractively outlined the noblest life plans, the most urgent duties, the rarest opportunities, and the highest missions possible to trained intellects and consecrated hearts. A glance at the titles of his themes will disclose the sweep of his thought and the burden of his desire." The following are the titles: "The Unknown God Declared to the World;" "The Future the Inspiration of the Present;" "The Relations of the Seen and the Unseen;" "Man's Exalted Nature;" "Freedom the Product of Truth;" "Divine Authentication of the Word;" "Wisdom the Principal Thing;" "The Excellency of the Knowledge of Christ;" "The Resurrection of the Body not Antiscientific;" "The Great Mystery of Godliness;" "What We May Expect of You;" "Conditions of Mental and Moral Growth;" "The Might of Silent Forces;" "The Ideal Life;" "The Three Great Forces in the Soul;" "Human Life and Its Mission;" "Christ in Everyday Affairs the Hope of the World." These seventeen addresses do not read like the chapters of a book, but each one like a separate mighty message from a great, loving, glowing heart spoken with burning earnestness to young, strong, and sensitive souls in the intent to give them light to see by and an impulse which may send them on into noble years of intelligent and consecrated service. They have the power and urgency of reasoned exhortation, with the dignity and breadth of wise disquisition. The volume is a fit memorial of the best years of a devoted and influential life, and will be prized, doubtless, by many, especially by Dr. Fiske's multitude of students, the more so as the standing figure of their president fronts the title-page, while elsewhere in the book are views of the interior of the study, its walls filled on every side with his library and in the middle the table at which these baccalaureate addresses were written and at which he toiled prayerfully through countless hours of many days and nights in order that he might furnish young lives with knowledge and

wisdom for their future careers. Blessed is the man who has deposited his own soul's life in the lives of others, where it must go on forever reproducing noblest effects for the salvation and enrichment of mankind! The army of Christian educators is a splendid and glorious host whose work is a perpetuation of the labors of the Great Teacher. We are glad that President Fiske, at the conclusion of his fruitful labors as a Christian educator, has put these noble discourses in this permanent form.

Here and There in the Greek New Testament. By Professor L. S. POTWIN, Adelbert College, Western Reserve University. 8vo, pp. 220. Chicago, New York, Toronto: Fleming H. Revell Company. Price, cloth, $1.

Professor Potwin's introductory essay entitled, "Hints on New Testament Exegesis" is abundant vindication for the soundness of his findings in the body of the book. Among the *qualifications* of the Exegete he mentions an open mind, a mind sensitive to language, sympathy with the writer, a genuine interest in ancient and oriental life, a faculty for history, a good knowledge of the Greek classics and of post-classical Greek outside the New Testament, familiarity with the Hebrew, Septuagint, and Syriac Scriptures, and an acquaintance with the principles of the lower, or textual, and higher, or analytic, criticism. He classifies the *principles* of exegesis into primary and secondary. The former asks: "What does the author mean in the exact form of his thought as conditioned by his knowledge, mental state, language, time and circumstances?" The latter asks: "What does he mean as translated into modern forms of thought, and what is the foundation-meaning, more general and lying deeper than the primary meaning?" Under *methods* of exegesis the Golden Rule is, put yourself in his place; that is, in the place of the writer or speaker and of the original reader or hearer. Imagination, sympathy, and prayer are helps to this end. Careful study of the great and decisive words, phrases, and synonyms of the Bible, employing the unabridged lexicons, concordances and commentaries thereto, not as authorities nor judicial decisions terminating study, but as storehouses of classified usage, furnishing the materials of study. Eighteen essays or "discussions" then follow upon such topics as: "The Gloria in Excelsis," Luke ii, 14; the words "daily" and "evil" (or evil one Revised Version), in the Lord's Prayer; the term "stature," Matt. vi, 27; the question of demons; the term love in the gospels and epistles; "Christ's Descent into Hades," Acts ii, 27 and Eph. iv, 8; "Agrippa to Paul," Acts xxvi, 28; Paul's use of the words "foreknow" and "anathema." It will be seen from these titles that the author treats a circle of questions and passages of great importance and unusual difficulty, and that a partial reference to his treatment could hardly do such discussions justice. Suffice it to say that this is one of those cheap and compact yet scholarly books which every Bible student can afford to possess and enjoy for himself. The work concludes with three excellent papers on words borrowed from the Latin, from the Hebrew and Aramaic, and words not found in the classical Greek writers.

The Complete Poetical Works of John Milton. Cambridge edition. One volume, 8vo, pp. 417. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2.

The wide-working purpose to bring all good things to all men is illustrated in this cheap and compact volume, which gives the whole of Milton's poetry. A picture of the poet in his youth is at the front. The title-page has a vignette showing the small house, the "pretty box," which Elwood found for Milton in the village of Chalfont St. Giles, during the prevalence of the plague of 1665. There are appropriate and helpful introductions and notes to the various poems, also instructive matter in the Appendix, and twenty-five pages are given to a Life of Milton, the closing sentences of which we quote: "As for his poetry, Milton must be thought of as a master stylist. Keats is more poignant, Shakespeare more various, Coleridge more magical; but nobody who has written in English has had the same unfailing majesty of utterance. His is the organ voice of England. . . . Milton is always Miltonic, always lofty and grave, whether the subject rises or sinks. Through him we come nearest to that union of measure and might which is peculiar to the master poets of antiquity; and it is through a study of him that the defects of taste incident upon our modern systems of edution can be most surely made good." A man in the front rank of the Congregational ministry of to-day, well-known in literature and not unknown as a writer of poetry, said not long ago in private conversation: "For stateliness, elevation, sublimity, and grandeur, no one equals Milton. Of all poets I read him most, and in preference to Tennyson, Browning, or any of our nineteenth-century singers." Professor W. P. Trent, in his *Life of John Milton*, just published, calls Milton "the greatest artist, man of letters, and ideal patriot the world has ever known." Upon this statement a reviewer comments as follows: "That savors of hyperbole, of course, but admiration of Milton is always creditable, and must be respected, even if one can scarcely go so far as to 'shudder,' with Professor Trent, at the risk our literature ran of 'having only one supreme poet instead of two,' when Milton devoted twenty years of his life to the State. It may be fairly said, too, that if the note of hyperbole must be struck in biography (and few biographers seem able to avoid it) it is certainly less out of harmony than usual when Milton is the theme. The gravity and purity of his mind, the profundity of his learning, and the sublimity of his imagination are not to be questioned."

The Gentleness of Jesus. By MARK GUY PEARSE. 16mo, pp. 250. New York: Thomas Y. Crowell & Co. Price, cloth, 75 cents.

This compilation of sermons takes its name from the first discourse in the volume. Though Mr. Pearse is an English preacher in his visible field of work, he is one of those Christian teachers whose influence is felt as well in the western world and whose name is held in highest esteem. The present sermons, like the rest he has written, are marked by devoutness, fervor, and charm of presentation. Whoever reads them will feel himself richly repaid.

METHODIST REVIEW.

SEPTEMBER, 1899.

ART. I.—A CENTENNIAL FORWARD MOVEMENT.

THE proposal made by Mr. R. M. Perks, M.P., to the English Methodists, to collect the sum of a million guineas as a thank offering for the blessings of the past century and a resource for coming years, has met with an extraordinary response. Although addressed in the first instance to only one section of English Methodism, the echo of the appeal has been heard around the entire globe, and the whole sisterhood of Methodist churches is responding with an alacrity which gives promise of a very large measure of financial success. It has been felt, however, by many, and the feeling seems to be growing deeper and more widespread daily, that a movement of this kind must be incomplete and fail to accomplish a full measure of success so long as it is limited to material interests. In other words, the effort to collect a worthy financial offering ought to be associated with a corresponding forward movement on spiritual lines. In all great religious movements which are healthy in tone and permanent in results this association of generous giving with earnest and practical working may be observed, and in the present case it will doubtless be found that a carefully organized effort to win disciples for our Master will not only result in an immense ingathering of converts and an uplifting of the spiritual tone, but also in a marked increase in the offerings of the people.

Aside from the influence of such a movement upon the financial enterprise which has been undertaken there are many special reasons why an effort of this kind should be made at the present time. While our Church is not in a state of deca-

dence, and while no immediate peril confronts us, yet the most optimistic observer can hardly regard the present situation as even moderately satisfactory. Some of the weak points in this situation may be indicated in a few words. In the first place, we are confronted, if not by a decline in membership, at least by an arrest of progress which is almost as significant as a positive decline would be. If an Atlantic liner, which for several years in succession has averaged twenty knots an hour, should suddenly slacken its speed and drop down to five or six knots, the owners of the vessel would hardly congratulate themselves on the general condition and working capacity of their steamer. Very much may be said in explanation of the present arrested growth of the Church, but in this discussion we have only to deal with the fact. Be the explanation what it may, the fact presents some ominous features and calls for immediate and careful attention.

For some years past, in common with all our sister churches, we have seemed unable to grapple successfully with the emergencies which God in his providence has set before us. This has been painfully apparent in our great cities, where too often we see Christian churches struggling desperately for mere existence, instead of contending resolutely with the powers of evil around them and moving forward in a career of victory. Nobler Christians have never lived than are many of those who are engaged in the struggle which is going on in our great cities, but up to date it must be confessed that they are barely holding their own. In the foreign field we see even a more depressing spectacle. Wide doors are open, error is giving way, and amazing possibilities are revealed; but the Church holds back and seems irresolute and almost despondent while in full sight of assured victory. Our missionary force is actually decreasing in the face of the most inviting opportunities which God has ever set before a people.

One singular feature of the present situation, which to some appears hopeful, although in reality deceptive, calls for special remark. We have before us the unusual spectacle of a plethora of preachers, and yet in every direction we see men running up and down in search of effective helpers to aid in what they call "revival efforts." The average Methodist preacher

of the present day may be as good a man as at any past period, but it has for some time seemed as if he is a less effective worker than he formerly was. Nor does the evangelist whom he so gladly calls to his aid appear to be the man for the times. He is not at his best when fighting at the very gates of hell. He too often seeks and demands soft conditions, and has a persistent inclination to seek large audiences of sympathetic believers, rather than indifferent or hostile groups of uncongenial unbelievers. The present-day revival is also no longer like that of the last century, or that of a comparatively recent date in the present century. Very many exceptions may be pointed out, but we cannot trust to exceptions. The average revival is shallow, and its results unsatisfactory. A religious movement which does not get a grip on character, which does not revolutionize human lives and remodel and purify homes, may be good in its way, but it is not a revival in the proper sense of the word. A series of special meetings in which most of the Sunday school children between the ages of nine and fourteen are induced to come forward for prayers, with a slight sprinkling of older people, and near the close of which the pastor "opens the doors of the Church" by inviting those who have been forward to join on probation, may be a means of doing some good, but it is not a revival; and there is sad reason to fear that this kind of procedure has filled many of our church registers with the names of persons who have scarcely any realization of what is meant by membership in the Church. Be the cause what it may, it can hardly be doubted that an immense number of nominal Christians have their names inscribed on our Church rolls, very few of whom have any idea of personal obligation to the Church or of personal responsibility as workers in the vineyard.

These remarks will probably be challenged by some readers, but they are not written in a spirit of either hostility or discouragement. The writer has never been accused of pessimism in any of its phases, and does not believe that the present situation furnishes any ground for either despair or discouragement; but when a great aggressive movement is proposed in the name of the Church, and is intended to embrace the whole Church, it is of the first importance that we get an intelligent

view of the actual situation. If we would build securely we must be willing to dig down through all manner of *débris* until we find a solid foundation for the superstructure which we propose to erect. The ancient psalmist was distressed by the inclination of the people around him to make void the law of God; but it only inspired him to cry out, in the confidence of his heart, "It is time for thee, Lord, to work."

If it becomes apparent that a general movement should be inaugurated on spiritual lines, as the complement to the financial movement now in progress, it becomes a question of supreme importance as to what measures are to be adopted to make it successful. It need hardly be said that no great result can be expected without careful organization and systematic work. The first, and perhaps the greatest, danger to be anticipated is that of trusting to an official proclamation of a general revival effort, followed by a series of exhortations in the Church papers. A score of failures in the past ought to suffice to convince everyone that no general movement can be either set in motion or carried forward in that way. Nor is it desirable that the movement should be defined by the single word "revival," a term which unfortunately has become somewhat equivocal in recent years. The practical value of a general revival movement throughout the Church would depend on its depth. It might possibly happen that, like some rivers, it would grow more and more shallow as it increased in width. If we wish to achieve the largest amount of possible good we must determine just what we would do and how our task is to be accomplished. The task to be attempted will be a gigantic one, and to achieve success the movement must be organized—thoroughly organized—and wisely directed by leaders who understand clearly the work to be done.

A successful church should be composed of persons who are living witnesses to a personal Saviour, who give freely of their substance to promote that Saviour's interests, and who personally engage in such forms of service as opportunity offers in their Master's name. How many Methodists in our present day can be classed in the above category? Very many, it is to be feared, are unable to stand forth as living witnesses for Christ; very many are unable to say, "I know;" very many

give little or nothing of their substance; and very few engage in any form of personal service for Christ's sake, unless it be in the way of ordinary routine. The great work of recruiting disciples for the Master is left almost wholly to men in the pulpit, and these in turn trust to long-range methods in which personal effort almost wholly disappears. A church which trusts to professional workers alone, or chiefly, is undone; but it is just at this point that modern Methodism has grown weak. The revival which we need is one which will stir into activity a million idlers in the market place, unloose a million purse strings, unseal a million lips, put songs of joy into a million hearts, and make a million feet swift to run in the way of the Lord's commandments.

"But how," it will be asked by the present reader, "can such results be attained? What standard of piety or of grace do you propose to set up? Is a new Gospel to be preached? And, if so, in what respect is it to differ from the truth which is proclaimed from ten thousand Methodist pulpits every Sunday?" No new Gospel is proposed, but only a revival of that with which universal Methodism was intrusted at the beginning. Everyone has heard the story of how John Wesley's heart was "strangely warmed" one evening while attending a little meeting in Aldersgate Street, London. Whole volumes have been written to prove that the change wrought in his heart, or the gift imparted to him on that occasion, was or was not distinct from a later work of grace. But, while critics are settling this point, let us note one most important fact concerning which there is no conflict of evidence. The heart-warming process, whatever it may have been, resulted in making John Wesley an earnest witness for a living Christ, and from that point forward, like the early disciples, "with great power" he bore testimony to the grace and glory of the risen and exalted Man of Nazareth. Peter's initial sermon was unique because the occasion was exceptional—the inauguration of a new dispensation—and he was aided, moreover, by the united faith of a hundred and twenty believers of rare faith and devotion. But if we compare man with man throughout months and years, John Wesley will appear quite as successful in witnessing for Christ, if not, indeed, more so, than

was Simon surnamed Peter. The work of grace in the hearts of both no doubt had a marked development in later years, but with this we have nothing to do at present. The fact to be noted is that, when a believer receives in normal measure the gift of the Holy Spirit, he is thereby empowered to become a witness for Christ as a personal Saviour and to go forth representing him among men. "As my Father hath sent me, even so send I you." These words have a new and practical meaning to the disciple of every age who receives the gift of the Spirit as shed forth by Him who has been exalted "to be a Prince and Saviour" at God's right hand.

The work to be done, then, by the individual Christian is, first and chiefly, to assume the character and to receive the anointing of a witness for Christ, and thenceforth to win disciples for his Master. After this follows a long list of duties sanctioned in the New Testament and recognized by early Methodism. The conventional Christian worker finds it a much more congenial duty to minister to the souls than to the bodies of men, and it is to be feared that very many Methodists are not yet aware that among the Rules which they have promised to keep is one which enjoins "doing good of every possible sort, and, as far as possible, to all men," both to their "bodies" and to their "souls." The prosperous condition of the American people, until recent years, perhaps more than anything else has made this rule a dead letter to most persons, but we are now face to face with new conditions, and the Christianity which alone can win hereafter must be one that recognizes the double duty of ministering to the wants both of the body and the soul. The modern disciple must not only be a prompt and positive witness for his Master, but also in his daily life be like that Master, who habitually "went about doing good" among his fellow-men. The forward movement, then, which is called for both by the state of the Church and the exigencies of the times, is one which will combine a great manifestation of spiritual life with a corresponding development of personal activity on the part of individual Christians. The Gospel of free grace is one which places a weighty emphasis upon personal responsibility; and the offer of salvation, full and free to the human race, must be accompanied by an

imperative call to service on the part of the penitent sinner. In other words, good works must be insisted on, not as a means, but rather as an evidence of salvation.

We now reach the practical point in this discussion. How is such a forward movement to be inaugurated, and how carried forward? We are all, perhaps, too prone to fall into the error against which Mr. Wesley cautioned his followers in the days when the word "enthusiasm" meant about the same as "fanaticism" does now; we assume that the desired end can be reached without the use of appropriate means. In the present case we cannot be too careful to avoid this error. A great movement, embracing the whole Church and enlisting all classes, cannot be successfully inaugurated without careful preparation and a thorough organization of the forces to be employed. There must be no haste. Had Mr. McKinley rushed into the war with Spain with headlong haste, as many wished him to do, he would simply have plunged the country into disaster and humiliation; and in like manner in a great spiritual campaign a rash beginning will almost certainly result in partial, if not complete, failure. First of all, such a movement needs the deliberate sanction of the General Conference. Ample time remains to secure this sanction, and without it a well-concerted effort of the whole Church cannot be obtained. Plans can be matured in the meantime, and much preparatory work done, but the Church in her official capacity should utter the final word. If this is done not later than the middle of May, 1900, six weeks will remain for organizing the workers and for inaugurating the active campaign, which should formally begin on the first of July; and if the special effort continues one year there will thus be six months of the old century and six of the new embraced in the campaign. The scene thus presented to the world and to history will be that of a great Church standing with one foot in the old century and one in the new, engaged in the most stupendous effort ever made by a Christian organization to wrest a vast multitude of souls from the powers of darkness and gain a new and most important vantage ground in the coming century.

But how are we to organize? Where are the workers? Can any plan be devised for engaging a sufficient number of

capable men and women in such an undertaking to make it successful? Let us see. To inaugurate such a movement throughout the Church a working force of at least 200,000 persons will be needed. This should be regarded as the minimum numerical strength required at the outset; but, if successful at the beginning, the number of workers would no doubt increase steadily, and perhaps rapidly. "How are they to be found?" Simply in the same way in which Mr. McKinley found his soldiers for the war. Let a call for volunteers be issued in the name of the General Conference—that is, a call for men and women to enlist for special Christian work for the term of twelve months—and the response will be prompt, enthusiastic, and equal to the demand. If it be painfully true that a large proportion of the membership of the Church is composed of persons who are only slightly amenable to a sense of personal obligation, it is equally true that a still larger proportion is made up of persons who sincerely wish to serve in the ranks of God's militant host, and who will respond with alacrity if such a call as that proposed above is made upon them.

In the meantime plans for receiving, enrolling, drilling, and otherwise directing these volunteers can be carefully matured. The whole enterprise should be carried out in harmony with presiding elders and pastors, but not necessarily in all cases by them personally. Some may be more than willing to assume the extra work involved in such a movement, while others will gladly make over the most difficult part of the work to volunteers. A great host of laymen of both sexes can be brought into the movement, and in this way brought permanently into active work in the Church. It may be possible to effect a thorough organization by working on Annual Conference lines alone, or it may be found best to utilize the boundaries drawn in demarcating the General Conference Districts. Questions of this kind are mere matters of detail. The main difficulty will be found in securing the services of a few first-class leaders—men who can enter into the spirit of such a movement, who are blessed with a contagious confidence and enthusiasm, and who will devote one year to this work. Leaders will not abound at first, but a great movement of this

kind will develop leadership rapidly, and indeed this is one of the great blessings to be anticipated from the effort.

What will be the cost of such a movement? It need not be very great. If properly managed it can be made to pay its own expenses, including the salaries of ten or a dozen organizers and directors. It can, of course, be made expensive, but one of the objects of such a movement should be to teach our people how to achieve great results by the use of simple means. By observing a few simple rules, and by discarding artificial methods, a whole State might be stirred into new life at less cost than is sometimes required to support a special evangelist for a few weeks in a single city or town.

The reader is perhaps becoming impatient to know what special work is to be done by the volunteers, what duties they are to assume, what meetings are to be held, what training is to be given them, or perhaps whether they are to be organized on a model like that of the Salvation Army. As to this last question the writer most certainly has indulged in no dream of any such elaborate scheme as that devised by General Booth, to say nothing of its questionable features. On the other hand, the object is merely to induce as many Christians as possible to engage in simple but direct Christlike service in such forms and under such circumstances as may be found practicable. There can be no rigid method in such a service. The most prominent object—that which is to be kept in the forefront all the time—is that of winning disciples for the Master. But, after all, this can only be a small portion of an ordinary Christian's duty, nor can any series of duties be said to belong imperatively to every individual Christian. When mention is made of drilling Christians for work no military idea is in the most remote sense in view. The writer remembers very distinctly how his first presiding elder taught him in the days of timid youth to engage in pastoral visiting. In doing so the elder was simply drilling him for a simple but most important service. We have a hundred thousand young people in the Church to-day who need this kind of training, or of drill, if one chooses to give that name to it.

What measures of success can we reasonably hope for if an effort such as that sketched above is made a year hence?

It is easy to make wild estimates in such cases, but with given conditions the laws of grace are not subject to causeless variations any more than other laws. If an honest and earnest effort is made by 200,000 special workers, all striving to do their whole duty through a period of twelve months, the minimum result may be estimated at 500,000 converts, but with a probability that the actual figures will be nearer 1,000,000. Nor will this be all. A new working force will be developed, a new life will be breathed into all the activities of the Church, and the movement will gain a momentum which will project it far into the coming century.

Thus far we have said nothing of any financial offering in connection with this proposal, chiefly for the reason that the movement itself is intended to be the complement of the financial campaign now in progress; but we venture to propose one departure from the general rule. Let everyone who is brought to Christ, and everyone receiving special personal blessing in connection with this great effort, be asked to give as a thank offering a special contribution, be the amount large or small, to be used exclusively in giving a knowledge of the Saviour to the Christless nations of the earth. If this privilege is put before a heart newly warmed with the love of Christ it will not only meet with a prompt and generous response, but in nine cases out of ten this first act of giving will become the basis of a permanent habit, and will thus open a channel for the outflow of love in forms of Christian giving for all the years of coming life.

A proposal of this kind will, no doubt, be received by many in a spirit of utter incredulity—to state the case mildly—but what do objectors propose to do? Are we calmly and deliberately to make up our minds to let the Church of Christ drag along her weary way through another century at a pace so slow as to be hardly perceptible? Are we to proclaim in song and sermon, year after year, that we have been solemnly commissioned to take the world for Christ, and yet shrink from every attempt which contemplates action on a scale that is even in a slight measure worthy of such a high calling? Are our young men and women to be put to shame by the children of this world, who go forth promptly and even

eagerly, at the call of the President, to wage a warfare of blood with weapons of death? Are we in earnest, or are we trifling? Who believes for one moment that the attitude of the Church is consistent with a profound conviction that the nations are all to be brought into subjection to Jesus Christ at the earliest possible day? Every few months a paragraph goes the round of the religious papers that the growth of communicants in the evangelical Churches is more rapid than that of the general population, and many good people breathe a sigh of relief when they read the statement. But is this all that can be said? Is it enough that in a race between the children of the world and the children of God the latter are able to keep a little ahead? How long will it take to save the world if nothing better than this can be achieved? A thousand years will not suffice for the task, unless the whole body of Christian believers can be roused to a new life, inspired with a new spirit, filled with new courage, and led forward to assured victory.

The proposal so imperfectly set forth in this paper may have many defects, but no one should feel that it proposes too much. In God's name let us for once act as if we really believed in Him whose name we bear. Let us at least attempt something worthy of the commission we have received, worthy of the Gospel which we have so long proclaimed to the world, and worthy of the stupendous task which God has committed into our hands. The limited success of the past century must not be our standard for that upon which we are entering. We ought to do more, win more souls, and accomplish more good work in the first decade of the new century than we have done in the last five decades of the century now closing. With God's blessing we can do it, and much more than do it, and, without a thought of shrinking back, we should bravely and trustfully address ourselves to the task.

J. M. Thoburn

Art. II.—JEAN VALJEAN.

The hero is not a luxury, but a necessity. We can no more do without him than we can do without the sky. Every best man and woman is at heart a hero worshiper. Emerson acutely remarks that all men admire Napoleon because he was themselves in possibility. They were in miniature what he was developed. For a like though nobler reason, all men love heroes. They are ourselves, grown tall, puissant, victorious, and sprung into nobility, worth, service. The hero electrifies the world; he is the lighting of the soul, illuminating our sky, clarifying the air, making it thereby salubrious and delightful. What any elect spirit did inures to the credit of us all. A fragment of Lowell's clarion verse may stand for the biography of heroism:

> When a deed is done for Freedom, through the broad earth's aching breast
> Runs a thrill of joy prophetic, trembling on from east to west,
> And the slave, where'er he cowers, feels the soul within him climb
> To the awful verge of manhood, as the energy sublime
> Of a century bursts full-blossomed on the thorny stem of Time,

such being the undeniable result and history of any heroic service.

But the world's hero has changed. The old hero was Ulysses, or Achilles, or Æneas. The hero of Greek literature is Ulysses, as Æneas is in Latin literature. But, to our modern thought, these heroes miss of being heroic. We have outgrown them as we have outgrown dolls and marbles. To be frank, we do not admire Æneas nor Ulysses. Æneas wept too often and too copiously. He impresses us as a big cry-baby. Of this trinity of classic heroes—Ulysses, Æneas, and Achilles—Ulysses is least obnoxious. This statement is cold and unsatisfactory and apparently unappreciative, but is candid and just. Lodge, in his *Some Accepted Heroes*, has done service in rubbing the gilding from Achilles and showing that he was gaudy and cheap. We thought the image was gold which was, in fact, thin gilt. Achilles sulks in his tent, while Greek armies are thrown back defeated from the Trojan gates. In nothing is he admirable save that when his pouting fit is over

and when he rushes into the battle he has might, and overbears the force opposing him as a wave does some petty obstacle. But no higher quality shines in his conquest. He is vain, brutal, and impervious to high motive. In Æneas one can find little attractive save his filial regard. He bears Achates on his shoulders from toppling Troy; but his wanderings constitute an Odyssey of commonplaces, or chance, or meanness. No one can doubt Vergil meant to create a hero of commanding proportions, though we, looking at him from this far remove, find him uninteresting, unheroic, and vulgar; and why the goddess should put herself out to allay tempests in his behalf, or why hostile deities should be disturbed to tumble seas into turbulence for such a voyager, is a query. He merits neither their wrath nor their courtesy. We confess to liking heroes of the old Norse mythology better. They, at least, did not cry, nor grow voluble with words, when obstacles obstructed the march. They possess the merit of tremendous action. Æneas, in this regard, is the inferior of Achilles. Excuse us from hero worship, if Æneas be hero. In this old company of heroes Ulysses is easy superior. Yet the catalogue of his virtues is an easy task. Achilles was a huge body associated with little brain, and had no symptom of sagacity. In this regard Ulysses outranks him and commands our respect. He has diplomacy and finesse. He is not simply a huge frame, wrestling men down because his bulk surpasses theirs. He has a thrifty mind. He is the man for councils of war, fitted to direct with easy mastery of superior acumen. His fellow-warriors called him "crafty," because he was brainy. He was schooled in stratagem, by which he became author of Ilium's overthrow. Ulysses was shrewd, brave, balanced, possibly, though not conclusively patriotic—a sort of Louis XI, so far as we may form an estimate, but no more. He was selfish, immoral, barren of finer instincts, who was loved by his dog and by Penelope, though for no reason we can discover. Ten years he fought before Troy, and ten years he tasted the irony of the seas—in these episodes displaying bravery and fortitude, but no homesick love for Penelope, who waited at the tower of Ithaca for him, a picture of constancy sweet enough to hang on the palace walls of all these centuries. We do not think to

love Ulysses, nor can we work ourselves up to the point of admiration; and he is the best hero classic Rome and Greece can offer. No. Register, as the modern sense of the classic hero, we do not like him.

He is not admirable, yet is not totally lacking in power to command attention. What is his quality of appeal to us? This: he is action, and action thrills us. The old hero was, in general, brave and brilliant. He had the tornado's movement. His onset redeems him. He blustered, was spectacular, heartless, and did not guess the meaning of purity; but he was warrior, and the world enjoys soldiers. And this motley hero has been attempted in our own days. He was archaic, but certain have attempted to make him modern. Byron's Don Juan is the old hero, only lost to the old hero's courage.

But what was the old hero's chief failure? The answer is, He lacked conscience. Duty had no part in his scheme of action, nor in his vocabulary of word or thought. Our word "virtue" is the bodily importation of the old Roman word "*virtus*," but so changed in meaning that the Romans could no more comprehend it than they could the Copernican theory of astronomy. With them "*virtus*" meant strength—that only—a battle term. The solitary application was to fortitude in conflict. With us virtue is shot through and through with moral quality, as a gem is shot through with light, and monopolizes the term as light monopolizes the sky. This change is radical and astonishing, but discloses a change which has revolutionized the world. The old hero was conscienceless—a characteristic apparent in Greek civilization. What Greek patriot, whether Themistocles or Demosthenes, applied conscience to patriotism? They were as devoid of practical conscience as a Metope of the Parthenon was devoid of life. Patriotism was a transient sentiment. Demosthenes could become dumb in the presence of Philip's gold; and in a fit of pique over mistreatment at the hands of his brother citizens Themistocles became a traitor and, expatriated, dwelt a guest at the Persian court. Strangely enough—and it is passing strange—the most heroic personality in Homer's *Iliad*, the Greek's "Bible of heroisms," was not the Atridæ, whether Agamemnon or Menelaus, not Ajax nor Achilles, nor yet Ulysses, but was

Hector the Trojan, who appears to greater advantage as hero than all the Grecian host. And Homer was a Greek! This is strange and unaccountable irony. Say once more, The old hero's lack was conscience. He, like his gods and goddesses who were deified infamies, was a studied impurity. With his lewdness and rodomontade he is excused from the stage. We have had enough of him. We are done with the actor, and want the man. And this new hero is proof of a new life in the soul, and, therefore, more welcome than the glad surprise of the first meadow lark's song upon the brown meadows of the early spring.

A reader need not be profound, but may even be superficial and yet discover that Jean Valjean is fashioned after the likeness of Jesus. Michael Angelo did not more certainly model the dome of St. Peter's after Brunelleschi's dome of the Duomo than Hugo has modeled his Valjean after Christ. Plainly, Valjean is meant for a hero. Victor Hugo loves heroes, and has skill and inclination to create them. His books are biographies of heroism of one type or another. No book of his is heroless. In this attitude he differs entirely from Thackeray and Hawthorne, neither of whom are particularly enamored of heroes. Hawthorne's romances have not, in the accepted sense, a single hero. He does not attempt building a character of central worth. He is writing a drama, not constructing a hero. In a less degree this is true of Thackeray. He truly loves the heroic, and on occasion depicts it. Henry Esmond and Colonel Newcome are mighty men of worth, but are exceptions to Thackeray's method. He pokes fun at them, even. *Vanity Fair* he terms a novel without a hero. He photographs a procession. *The Virginians* contains no character which can aspire to centrality, much less might. He, loving heroes, attempts concealing his passion, and, if accused of it, denies the accusation. After reading all his writings no one could for a moment claim that Thackeray was the biographer of heroes. He is a biographer of meanness and times and sham aristocracy and folks, and can, when he cares to do so, portray heroism lofty as tallest mountains. With Hugo all is different. He will do nothing else than dream and depict heroism and heroes. He loves them with a passion fervent

as desert heats. His pages are ablaze with them. Somebody lifting up the face and facing God in some mood or moment of briefer or longer duration, this is Hugo's method. In *Toilers of the Sea* Galliatt by almost superhuman effort and physical endurance and fortitude and fertility in resource defeats octopus and winds and rocks and seas, and in lonely triumph pilots the wreck home—and all of this struggle and conquest for love! He is a somber hero, but a hero still, with strength like the strength of ten, since his love is as the love of a legion. The power to do is his, and the nobility to surrender the woman of his love; and there his nobility darkens into stoicism, and he waits for the rising tide, watching the outgoing ship that bears his heart away unreservedly, waits only eager that the tide engulf him.

In *Ninety-Three* the mother of the children in the burning tower is heroine. In *By Order of the King* Dea is heroic and spotless as "Elaine, the lily maid of Astolat;" and Ursus, a vagabond, is fatherhood in its sweet nobleness; and Gwynplaine, disfigured and deserted—a little lad set ashore upon a night of hurricane and snow, who, finding in his wanderings a babe on her dead mother's breast, rescues this bit of winter storm-drift, plodding on through untracked snows, freezing, but no more thinking to drop his burden than the mother thought to desert it—Gwynplaine is a hero for whose deed an epic is fitting. Quasimodo, the hunchback of Notre Dame, found, after long years, holding in his skeleton arms a bit of woman's drapery and a woman's skeleton—Quasimodo, hideous, herculean, hungry-hearted, tender, a hunchback, yet a lover and a man—who denies to Quasimodo a hero's laurels? In *Les Misérables* are heroes not a few. Gavroche, that green leaf blown about Paris streets, Fantine the mother, Eponine the lover, Bishop Bienvenu the Christian, Jean Valjean the man—all are heroic folk. Our hearts throb as we look at them. Gavroche, the lad, dances by as though blown past by the gale. Fantine, shorn of her locks of gold, Fantine with her bloody lips, because her teeth have been sold to purchase medicine for her sick child—her child, yet a child of shame, Fantine—her mother's love omnipotent, lying white, wasted, dying, expectantly looking toward the door, with her

heart beating like a wild bird beating with its wings against cage bars anxious for escape—Fantine, watching for her child Cossette, watching in vain, but watching—Fantine, dying, glad because Monsieur Madeleine has promised he will care for Cossette as if the babe were his—Fantine dead with her face turned toward the door, looking in death for the coming of her child—Fantine affects us like tears and sobbing set to music. Look at her; for a heroine is dead. And Eponine, with the gray dawn of death whitening her cheeks and gasping, "If—when—If when," now silent, for she is choked by the rush of blood and stayed from speech by fierce stabs of pain, but continuing, "When I am dead—a favor—a favor, Monsieur Marius [silence once again to wrestle with the throes of death] a favor—a favor when I am dead [now her speech runs like frightened feet] if you will kiss me, for indeed, Monsieur Marius, I think I loved you a little—I—I shall feel —your kiss—in death." Lie quiet in the darkening night, Eponine! Would you might have a queen's funeral, since you have shown anew the moving miracle of woman's love!

Bishop Bienvenu is Hugo's hero as saint; and we cannot deny him beauty such as those "enskied and sainted" wear. This is the romancist's tribute to a minister of God; and a sweet tribute it is. With not a few the bishop is chief hero, next to Jean Valjean. He is redemptive, like the purchase money of a slave. He is quixotic; he is not balanced always, nor always wise, but he falls on the side of Christianity and tenderness and goodness and love—a good way to fall, if one is to fall at all. We love the bishop, and cannot help it. He was good to the poor, tender to the erring, illuminative to those who were in the moral dark, and came over people like a sunrise, crept into their hearts for good as a child creeps up into its father's arms and nestles there like a bird. Surely we love the bishop. He is a hero saint. To be near him was to be neighborly with heaven. He was ever minding people of God. Is there any such office in earth or heaven? To look at this bishop always puts our heart in the mood of prayer, and what helps us to prayer is a celestial benefit. The pertinent fact in him is that he is not greatness but goodness. We do not think of greatness when we see him or hear him, but

we think with our hearts when he is before our eyes. Goodness is more marketable than greatness, and more necessary. Goodness, greatness? Brilliancy is a cheap commodity when put on the counter beside goodness; and Bishop Bienvenu is a romancer's apotheosis of goodness; and we bless him for it.

The bishop was merchantman, freighting ships. His wharves are wide, his fleet is great, his cargoes are many. Only he is freighting ships for heaven. No bales of merchandise nor ingots of iron, but souls for whom Christ died, these are his cargo; and had you asked him, "What work to-day?" a smile had flooded sunlight along his face while he said, "Freighting souls with God to-day, and lading cargoes for the skies." This is royal merchandise. The Doge of Venice annually flung a ring into the sea as sign of Venice's nuptials with the Adriatic; but Bishop Bienvenu each day wedded himself and the world to heaven, and he comes

> O'er my ear like the sweet south,
> That breathes above a bank of violets,
> Stealing and giving odor.

Hugo paints with sunset tints and with lightning's lurid light; his contrasts are fierce, his backgrounds are often as black as a rain cloud. He paints with the mad rush of a Turner. He is fierce in hates and loves. He does nothing by moderation. Calmness does not belong to him. He is tempestuous always; but tempests are magnificent and purifying to the air. Hugo is painting and painting heroes, and his hero of heroes is Valjean. Jean Valjean is conscience. In Macbeth conscience is warring and retributive. In Richard III conscience, stifled in waking, speaks in dreams, and is menace like a sword swung by a maniac's hand. In Arthur Dimmesdale conscience is lacerative. In Jean Valjean conscience is regulative, creative, constructive. Jean Valjean is conscience, and conscience is king. What the classic heroes lacked Jean Valjean possesses.

The setting of this character is entirely modern. *Les Misérables* is a story of the city and of poverty, and cannot be dissociated from them by any wrench of thought, however violent. Not that urban life or poverty are new elements in the school of suffering. They are not new, as pain is not new.

This is the difference. In the old ages the city and poverty were taken as a matter of course. Comfort was not a classic consideration. The being alive to conditions, sensitive to suffering, eager for diminution of the world's woes, is a modern thought, a Christ thought. Sociology is an application of Christ's teaching. He founded this science. Rome was the monster city of the empire, and possibly the monster city of ancient geography, and contained approximately at its most populous period two and one half millions of inhabitants. Man is gregarious as the flocks; he seems to fear solitude, and flees what he fears. Certain we are that in America, one hundred years ago, less than one thirtieth of the population was in cities; now about one third is in city communities; and European cities are outgrowing American cities. In other words, at the present time cities are growing in a ratio totally disproportionate to the growth of population, and this not in the New World simply, but in the Old. London has nearly as many citizens as England had in the time of the Puritan Revolution. Men are nucleating in a fashion foreboding but certain. A symptom of the city life is that he who is city bred knows no life apart from his city. He belongs to it as essentially as the Venetian belonged to Venice. The community is a veritable part of the man's self. Note this in Jean Valjean. It never occurs to him to leave Paris. Had he been a tree rooted in the soil along the Seine he had not been more stationary. Men live, suffer, die, and hug their ugly tenements as parasites of these dilapidations, and draw their life saps from such a decayed trunk. This human instinct for association is mighty in its impulsion. However, not a few but multitudes prefer to be hungry and cold and living in a city to living in abundance of food and raiment in the country. Anyone can see this at his alley, or in his neighboring street in the city. It is one of the latent insanities of the soul. The city is a live wire, and will not let go of him who grasps it. There is a stream of life pouring into cities, but no stream flowing into the country. The tide runs up the shore and back into the deep seas; not so these human tides. They pour into the Dead Sea basin of the urban community. Jean Valjean was a complete modern in his indissoluble identification with the

city. As a matter of course his was the criminal instinct superadded to the gregarious instinct, which hides in a city labyrinth rather than the forests of the Amazon. Yet, take it all in all, he evidently is a thorough modern in his urban instinct. The world was big, and he had gold for passage across seas; and there he had in reason found entire safety, but such a thought came not floating along his sky. Paris was the only sea he knew; here his plans for escape and plans for life clung tenaciously as a dead man's hand.

The second element of background for Jean Valjean is poverty. The people of this drama are named the miserable ones. And poverty is modern and a modern question. All socialists, anarchists, and communists talk of poverty; this is their one theme. Superficial social reformers make poverty responsible for the total turpitude of men. Men are poor, hence criminal. Jean Valjean is poor—miserably poor—sees his sister's children hungry, and commits crime, is a thief, becomes a galley slave as punitive result. *Ergo*, poverty was the cause of crime, and poverty and not Valjean must be indicted; so runs the argument. This conclusion we deny. Let us consider. Poverty is not unwholesome. The bulk of men are poor, and always have been. Poverty is no new condition. Man's history is not one of affluence, but one of indigence. This is a patent fact. But a state of lack is not unwholesome. On the contrary, it does great good. Poverty has supplied the world with most of the kings it boasts of. Palaces have not cradled the kings of thought, service, and achievement. What greatest poet had luxury for a father? Name one. Poverty is the mother of kings. Who censures poverty censures the home from whose doors have passed the most illustrious of the sons of men. Christ's was a poverty so keen and so parsimonious that occidentals cannot picture it. More, current social reformers assume that the poor are unhappy, though if such reformers would cease dreaming and learn seeing they would reverse their creed. Riches do not command joy; for joy is not a spring rising from the depths where gold is found and gems gathered. Most men are poor, and most men are happy, or, if they are not, they may trace their sadness to sources other than lack of wealth. The best riches are

the gifts of God, and cannot be shut off by any sluicing; the choicest riches of the soul, such as knowledge and usefulness and love and God, are not subject to the tariff of gold. Poverty, we conclude, is not in itself grievous. Indeed, there are in poverty blessings which many of us know, and from which we would not be separated without keen regret. But penury is hard. When poverty pinches like winter's night, when fuel fails and hunger is our company, then poverty becomes harsh and unpalatable and not to be boasted of; though even penury has spurred many a sluggish life to conquering moods. When a man lies with his face to the wall, paralytic, helpless, useless, a burden to himself and others, and hears the rub of his wife washing for a livelihood—and he loves her so, took her to his home in her fair girlhood when her beauty bloomed like a garden of roses, and promised to keep her, and now she works for him all day and into the dark night and loves to; but he turns his face to the wall, puts his one movable hand against his face, sobs so that his tears wash through his fingers and wet his pillow as with driving rain—then poverty is pitiful. Or, when one sees his children hungry, tattered, with lean faces and eyes staring as with constant fear, sees them huddling under rags or cowering at a flicker meant for flame—then poverty is hard, and then "the poor always ye have with you" said our Christ, which remember and be pitiful.

But such penury, even, does not require crime. Valjean became a criminal from poverty, but himself felt, now as the days slipped from his life store, it was not necessary. Theft is bad economics. The criminals on the dockets are not those pinched with poverty, as one may assure himself if he gives heed to criminal dockets. People prefer crime as a method of livelihood. These are the criminals. The "artful dodger," in *Oliver Twist*, is a picture of the average criminal. Honest poverty need not steal. In the writer's own city, the other day, a man accused of theft pleaded his children's poverty as palliative of his crime; but in that city was abundant help for worthy poverty. That man lacked an absolute honesty. He and his could have been fed and clothed, and himself maintained his manly dignity and uncorrupted honesty. To blame society with criminality is a current method, but untrue

and unwise, for thus we will multiply, not decimate, criminals. The honest man may be in penury, but he will have help, and need not shelter in a jail. Thus, then, these two items of modernity paint background for Jean Valjean's portrait; and in Jean Valjean to-day has found a voice.

This man is a criminal and a galley slave with yellow passport—his name, Jean Valjean. Hear his story. An orphan, a half-sullen lad reared by his sister, sees her husband dead on a bed of rags with seven orphans clinging in sobs to the dead hands. Jean Valjean labors to feed this motley company, denies himself bread so that he may slip food into their hands, has moods of stalwart heroism, and never having had a sweetheart—pity him—toils on hopeless under a sky robbed of blue and stars, leading a life plainly wholly exceptional, and out of work in a winter when he was a trifle past twenty-six; hears his sister's children crying, "Bread, bread, give bread," rises in sullen acerbity, smites his huge fist through a baker's window and steals a loaf, is arrested, convicted, sent to the galleys and herded with galley slaves, attempts repeated escapes, is retaken, and at the age of forty-six shambles out of his galley slavery with a yellow passport, certifying this is "a very dangerous man;" and with a heart on which brooding has written with its biting stylus the story of what he believes to be his wrongs, Jean Valjean, bitter as gall against society, has his hands ready, aye, eager, to strike, no matter whom. Looked at askance, turned from the hostel, denied courtesy, food, and shelter, the criminal in him rushes to the ascendant, and he thrusts the door of the bishop's house open. Listen, he is speaking now, look at him! The bishop deals with him tenderly, as a Christian ought; sentimentally, but scarcely wisely. He has sentimentality rather than sentiment in his kindness; he puts a premium on Jean Valjean becoming a criminal again. To assume everybody to be good, as some philanthropists do, is folly, being so transparently false. The good bishop—bless him for his goodness—who prays God daily not to lead him into temptation, why does he lead this sullen criminal into temptation? Reformatory methods should be sane. The bishop's methods were not sane. He meant well, but did not quite do well. Jean Valjean, sleeping in a

bed of comfort, grows restless, wakens, rises, steals what is accessible, flees, is arrested, brought back, is exonerated by the bishop's tenderness, goes out free; steals from the little Savoyard, cries after the retreating lad to restore him his coin, fails to bring him back, fights with self, and with God's good help rises in the deep dark of night from the bishop's steps, walks out into a day of soul, trudges into the city of M——, to which he finds admission, not by showing the criminal's yellow passport, but by the passport of heroism, having on entrance rescued a child from a burning building; becomes a citizen, invents a process of manufacturing jet, accumulates a fortune, spends it lavishly in the bettering of the city where his riches were acquired, is benefactor to employee and city, and is called "Monsieur," and after repeated refusals becomes "Monsieur the Mayor;" gives himself up as a criminal to save a man unjustly accused, is returned to the galleys for the theft of the little Savoyard's forty-sous coin, by a heroic leap from the yardarm escapes, seeks and finds Cossette, devotes his life to sheltering and loving her, runs his gantlet of repeated perils with Javert, grows steadily in heroism and sturdy, invigorating manhood; dies a hero and a saint, and an honor to human kind—such is Jean Valjean's biography in meager outline. But the moon, on summer's evening, "a silver crescent gleaming 'mid the stars," appears hung on a silver cord of the full moon's rim; and, as the crescent moon is not the burnished silver of the complete circle, so no outline can include the white, bewildering light of this heroic soul. Jean Valjean is the biography of a redeemed life. The worst life contains the elements of redemption, as words contain the possibility of poetry. He was a fallen, vicious, desperate man; and from so low a level he and God conspired to lift him to the levels where the angels live, than which a resurrection from the dead is no more potent and blinding miracle. Instead of giving this book the caption *Jean Valjean* it might be termed the history of the redemption of a soul; and such a theme is worthy the study of this wide world of women and of men.

Initial in this redemptive work was the good bishop, whose words, "Jean Valjean, my brother, you belong no longer to

evil but to good," never lost their music or might to Valjean's spirit. Some man or woman stands on everybody's road to God. And Jean Valjean, with the bishop's words sounding in his ears—voices that will not silence—goes out with his candlesticks, goes trembling out, and starts on his *anabasis* to a new life; wandered all day in the fields, inhaled the odors of a few late flowers, his childhood being thus recalled; and, when the sun was throwing mountain shadows behind hillocks and pebbles, as Jean Valjean sat and pondered in a dumb way, a Savoyard came singing on his way, tossing his bits of money in his hands, drops a forty-sous piece near Jean Valjean, who in a mood of inexplicable evil places his huge foot upon it, nor listened to the child's entreaty, "My piece, monsieur," and eager and more eager grows, a child whose little riches were invaded. "My piece, my white piece, my silver," and in his voice are tears—and what can be more touching than a child's voice touched with tears? "My silver," and the lad shook the giant by the collar of his blouse —"I want my silver, my forty-sous piece"—and began to cry. A little lad a sobbing! Jean Valjean, you who for so many years "have talked but little and never laughed," Jean Valjean, pity the child; give him his coin; you were bought of the bishop for good. But in terrible voice he shouts: "Who is there? You here yet? You had better take care of yourself;" and the little lad runs, breathless and sobbing. Jean Valjean hears his sobbing, but made no move for restitution until the little Savoyard has passed from sight and hearing, when, waking as from some stupor, he rises, cries wildly through the night, "Petit Gervais, Petit Gervais," and listened, and—no answer. Then he ran, ran toward restitution. Too late! Too late! "Petit Gervais, Petit Gervais, Petit Gervais," and, to a priest passing, "Monsieur, have you seen a child go by—a little fellow—Petit Gervais is his name?" And he calls him again through the empty night, and the lad hears him not. There is no response, and, for the first time since he passed to the galleys, Jean Valjean's heart swells, and he bursts into tears, for he was horrified at himself; his hardness had mastered him, even when the bishop's tenderness had thawed his winter heart. Jean Valjean was now

afraid of himself, which is where moral strength has genesis. He goes back—back where? No matter, wait. He sees, in his thought—in his thought, he sees the bishop and wept, shed hot tears, wept bitterly, with more weakness than a woman, with more terror than a child; and his life seemed horrible, and he walks—whither? No matter, but, past midnight, the stage driver saw, as he passed, a man in the attitude of prayer, kneeling upon the pavement in the shadow before the bishop's door; and should you have spoken, "Jean Valjean," he would not have answered you. He would not have heard. He is starting on a pilgrimage of manhood toward God. He saw the bishop; now he sees God, and here is hope; for so is God the secret of all good and worth, a thing to be set down as the axiom of religion and life. A conscience long dormant is now become regnant. Jean Valjean is a man again!

Goodness begets goodness. He climbed, and the mountain air and azure and fountains of clear waters spouting from cliffs of snow and the far altitudes fed his spirit. God and he kept company, and, as is mete, goodness seemed native to him as lily blooms to lily stems. God was his secret, as God is the secret of us all. To scan his process of recovery is worth while. The bishop reminded him of God. Goodness and love in man are wings to help us soar to where we see that service, love, and goodness are in God—see that God is good and God is love. Seeing God, Jean Valjean does good. Philanthropy is native to him; gentleness seems his birthright; his voice is low and sweet; his face—the helpless look to it for help; his eyes are dreamy, like a poet's; he loves books; he looks not manufacturer so much as he looks poet; he passes good on as if it were coin to be handled; he suffers nor complains; his silence is wide, like that of the still night; he frequently walks alone and in the country; he becomes a God to Fantine, for she had spit upon him and he had not resented; he adopts means for the rescue of Cossette; in him goodness moves finger from the lips, breaks silence, and becomes articulate. Jean Valjean is brave, magnanimous, of sensitive conscience, hungry-hearted, is possessed of the instincts of motherhood, bears being misjudged without complaint, is totally forgetful of himself, and is absolute in his

loyalty to God—qualities which lift him into the elect life of manhood.

Jean Valjean was brave. He and fear never met. The solitary fear he knew was fear of himself, and lest he might not live for good as the bishop had bidden him; but fear from without had never crossed his path. His was the bravery of conscience. His strength was prodigious, and he scrupled not to use it. Self-sparing was no trait of his character. Like another hero we have read of, he would "gladly spend and be spent" for others and bankrupt himself, if thereby he might make others rich. There is a physical courage, brilliant as a shock of armies, which feels the conflict and leaps to it as the storm waves leap upon the sword edges of the cliffs, a courage which counts no odds. There is another courage, moral rather than physical. Valjean possessed both, with moral courage in ascendency. He has the agility and strength sometimes found in criminals. He is now in the galleys for life. One day, while engaged in furling sail, a sailor has toppled from the yard, but in falling caught a rope, but hangs swinging violently like some mad pendulum. The height is dizzying. Death seems certain, when a convict clad in red and with a green cap runs up for rescue, lets himself down alongside of the swaying sailor now in the last extremity of weakness and ready to drop like a winter leaf. Valjean, for it is he, oscillates violently to and fro, while the throng below watch breathlessly; his peril is incredible, but his is a bravery which does not falter and a skill which equals bravery; Valjean is swayed in the wind as the swaying sailor, until he catches him in his arm, makes him fast to the rope, clambers up, reaches the yard, hauls up the sailor, and carries him to a place of safety. And the throng below, breathless till now, applauded and cried, "This man must be pardoned." Then it is that he, free once more, leaps down—falls from the dizzying height, the multitude thinks—leaps down into the seas, and wins liberty. Jean Valjean is heroic. His moral courage, which is courage at its noon, is discovered best in his rescue of Fauchelevent, old, and enemy—an enmity engendered by Madeleine's prosperity—to Monsieur Madeleine. The old man has fallen under his cart, and is being surely crushed to

death. The mayor joins the crowd gathered about the unfortunate car-man, offers a rising price for one who will go under the cart and rescue the old man. Javert is there, keen of eye and nostrils as a vulture, and Jean Valjean is his prey. He believes the mayor to be Jean Valjean, and, as the mayor urges some one to rescue the perishing man, says with speech cold as though a breath from a glacier, "I have known but one man who was equal to this task, and he was a convict and in the galleys." The old man moans, "How it crushes me?" and, hearing that cry, under the cart the mayor crawls; and, while those beside hold their breath, he, lying flat under the weight, lifts twice ineffectually, and with one herculean effort lifts again, and the cart slowly rises, and many willing hands helping from without, the old man is saved, and Monsieur Madeleine arises, pale, dripping with sweat, garments muddy and torn, while the old man whom he has rescued kisses his knees and calls him the good God; and the mayor looks at Javert with tranquil eye, though knowing full well that this act of generous courage in the rescue of an enemy has doomed himself. This is moral courage of celestial order.

His magnanimity is certainly apparent. In the rescue of his enemy, Fauchelevent; in his release of his arch enemy, Javert; in his presence within the barricade to protect Marius who had, as a lover, robbed him of the one blossom that had bloomed in the garden of his heart, save only the passing bishop and the abiding God. No pettiness is in him. He loves and serves after a fashion learned of Christ. If compelled to admire his courage we are no less compelled to pay homage to his magnanimity.

His was a hungry heart. Love he had never known; he had never had a sweetheart. And now all pent-up love of a long life empties its precious ointment on the head of Cossette. He was all the mother she ever knew or needed to know. Heaven made her rich in such maternity as his. Mother instinct is in all good lives, and belongs to man. Maternity and paternity are met in the best manhood. The tenderness of motherhood must soften a man's touch to daintiness, like an evening wind's caress, before fatherhood is perfect. All his youthhood, which knew not any woman's lips to kiss; all his

manhood, which had never shared a hearth with wife or child—all this unused tenderness now administers to the wants of this orphan Cossette. His rescue of her from the Thenardiers is poetry itself. He had the instincts of a gentleman. The doll he brought her for her first Christmas gift was forerunner of a thousand gifts of courtesy and love. See, too, the garments he brought and laid beside her bed the first morning he brought her to his garret and watched her slumber as if he had been appointed by God to be her guardian angel. To him, life henceforth meant Cossette. He was her servant always. For her he fought for his life, as if it had been an unutterable good. He lost himself, which is the very crown of motherhood's devotion. He was himself supplanted in her affections by her lover, Marius, and his heart was stabbed as if by poisoned daggers; for was not Cossette wife, daughter, sister, brother, mother, father, friend—all? But, if his heart was breaking, she never guessed it. He hid his hurt, though dying of heartbreak.

Then, too, Jean Valjean is misjudged—and by those who should have trusted him as they trusted God. We find it hard to be patient with Marius, and are not patient with Cossette. Her selfishness is not to be condoned. Her contrition and her tears come too late. Though Valjean forgives her we do not forgive her; she deserves no forgiveness. Marius's honor was of the amateur order, lacking depth and breadth. He was superficial, judging by hearing rather than by eyes and heart. We have not patience to linger with his wife and him, but push past them to the hero spirit, whom they have not eyes to see nor hearts to understand. Jean Valjean misjudged, and by Marius and Cossette? Impossible. Javert may do that; Fantine, not knowing him, may do that, but once knowing him she had as lief distrusted day to bring the light as to have distrusted him. Misjudged, and by those he loved most, suffered for, more than died for! Poor Valjean! This wakes our pity and our tears. Before, we have watched him and have felt the tug of battle on him; now, the mists fall, and we put our hands before our eyes and weep. This saint of God misjudged by those for whom he lives! Yet this is no solitary pathos. Were all hearts' history known we

should know how many died misjudged. All Jean Valjean does has been misinterpreted. We distrust more and more circumstantial evidence. It is hideous. No jury ought to convict a man on evidence of circumstances. Too many tragedies have been enacted because of such. Marius thought he was discerning and of a sensitive honor. He thought it evident that Jean Valjean had slain Javert, and had slain Monsieur Madeleine, whose fortune he has offered as Cossette's marriage portion. Poor Jean Valjean! You a murderer, a marauder, you! Marius acts with frigid honor. Valjean will not live with Marius and Cossette, being too sensitive therefor, perceiving himself distrusted by Marius, but comes to warm his hands and heart at the hearth of Cossette's presence; and he is stung when he sees no fire in the reception room. The omission he cannot misinterpret. He goes again, and the chairs are removed. Marius may have honor, but his honor is cruel, like an inquisitor with rack and thumbscrew; and then Jean Valjean goes no more, but day by day suns his heart by going far enough to look at the house where Cossette is—no more; then his eyes are feverish to catch sight of her habitation, as parched lips drink at desert springs. Misjudged! O, that is harder to bear than all his hurts!

Then we will not say of Valjean he has conscience, but rather we will say he is conscience. Valjean's struggle with conscience is one of the majestic chapters of the world's literature, presenting as it does the worthiest and profoundest study of Christian conscience given by any dramatist since Christ opened a new chapter for conscience in the soul. Monsieur Madeleine, the mayor, is rich, respected, honored, is a saviour of society, sought out by the king for political preferment. One shadow tracks him like a nightmare. Javert is on his track, instinct serving him for reason; at last Javert himself thinks Jean Valjean has been found, for a man has been arrested, is to be tried, will doubtless be convicted, seeing evidence is damning. Now Monsieur Madeleine, mayor of M——, your fear is all but ended. An anodyne will be administered to your pain. Jean Valjean has known many a struggle. He thought his fiercest battles fought; but all his yesterdays of conflict are as play contests and sham battles

matched with this. Honor, usefulness, long years of service, love, guardianship of Cossette, and fealty to a promise given a dying mother all beckon to him. He is theirs; and has he not suffered enough? More than enough? Let this man alone; that is all. Let him alone. He sees it. Joy shouts in his heart. "Javert will leave me in quiet." "Let us not interfere with God;" and his resolution is formed. But conscience looks into his face. Ha! the bishop, too, is beside him! Conscience speaks, and is saying, "Let the real Valjean go and declare himself." This is duty. Conscience speaks, and his words are terrible. "Go declare thyself." Jean Valjean's sin is following him. That evening he had robbed Petit Gervais; therefore he is imperiled. Sin finds man out. But the fight thickens, and Valjean thinks to destroy the mementoes of his past, and looks fearfully toward the door, bolted as it is, and gathers from a secret closet his old blue blouse, an old pair of trousers, an old haversack, and a great thorn stick, and incontinently flings them into the flames; then, noticing the silver candlesticks, the bishop's gifts, "These, too, must be destroyed," he says, and takes them in his hands and stirs the fire with one of the candlesticks, when he hears a voice clamoring, "Jean Valjean, Jean Valjean, Jean Valjean!" Conscience and a battle; but the battle was not lost, for you see him in the prisoner's dock declaring, "I am Jean Valjean;" and those of the court dissenting, he persisted, declared his recognition of some galley prisoners, urging still, "I am Jean Valjean. You see clearly that I am Jean Valjean;" and those who saw and heard him were dazed, and he said, "All who are here think me worthy of pity, do you not? Do you not? Great God! When I think of what I was on the point of doing I think myself worthy of envy;" and he was gone. And next, in his own house, Javert is seizing him fiercely, brutally, imperiously, as a criminal for whom there is no regard. With this struggle of conscience and its consequent victory "The Charge of the Light Brigade" becomes tawdry and garish. The sight moves us as the majestic minstrelsy of seas in tempest. No wonder that they who looked at Valjean, as he stood declaring himself to be the real Valjean, were blinded with a great light.

And his heart is so hungry, and his loyalty to God so urgent and so conquering. Jean Valjean has suffered much. Ulysses, buffeted by wars and stormy seas, has had a life of calm as compared with this new hero. Ulysses's battles were from without; Valjean's battles were from within. But, if he has suffered greatly, he has also been greatly blessed. Struggle for goodness against sin is its own reward. We do not give all and get nothing. There are compensations. Recompense of reward pursues goodness, as foam a vessel's track. If Jean Valjean loved Cossette with a passion such as the angels know, if she was his sun and made the spring, there was a sense in which Cossette helped Valjean. There was response, not so much in the return of love as in that he loved her; and his love for her helped him in his dark hours, helped him when he needed help the most, helped him on with God. He needs her to love, as our eyes need the fair flowers and the blue sky; his life was not empty; and God had not left himself without witness in Jean Valjean's life, for he had had his love for Cossette.

But he is bereft. Old age springs on him suddenly, as Javert had done in other days. He has, apparently without provocation, passed from strength to decrepitude. Since he sees Cossette no more he has grown gray, stooped, decrepit. There is no morning now, since he does not see Cossette. You have seen him walking to the corner to catch sight of her house; how feeble he is! Another day walking her way, but not so far; and the next, and the next, walking; but the last day he goes scarce beyond his own threshold. And now he cannot go down the stairs; now he is in his own lonely room, alone. He sees death camping in his silent chamber, but feels no fright. No, no; rather

> Death like a friend's voice from a distant field approaching, called.
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> . . . . . .
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> For sure no gladlier does the stranded wreck
> See through the gray skirts of a lifting squall
> The boat that bears the hope of life approach
> To save the life despair'd of, than he saw
> Death dawning on him, and the close of all.

But Cossette, Cossette! To see her once, just once, only once! To touch her hand—O, that were heaven. But he

says to his heart, "I shall not touch her hand, and I shall not see her face—no more, no more!" And the little garments he brought her, when he took her from her slavery to the Thenardiers, there they are upon his bed where he can touch them as if they were black tresses of the woman he had loved and lost. The bishop's candlesticks are lit. He is about to die, and writes in his poor, sprawling fashion to Cossette; writes to her. He fronts her always, as the hills front the dawn. He ceases, and sobs like a breaking heart. O, "she is a smile that has passed over me. I shall never see her again!" And the door dashes open; Marius and Cossette are come. Joy, joy to the old heart! Jean Valjean thinks it is heaven's morning. Marius has discovered that Jean Valjean is not his murderer, but his saviour; that he has, at imminent peril of his life, through the long, oozy quagmire of the sewer, with his giant strength borne him across the city, saved him; and now, too late, Marius began to see in Jean Valjean "a strangely lofty and saddened form," and has come to take this great heart home. But God will do that himself; Jean Valjean is dying. He looks at Cossette as if he would take a look which would endure through eternity; kisses a fold of her garment, and half articulates, "It—is—nothing to die." Then suddenly rises, walks to the wall, brings back a crucifix, lays it near his hand. "The great martyr," he says; fondles Marius and Cossette, sobs to Cossette, "not to see you broke my heart;" croons to himself, "You love me;" puts his hands upon their heads in a caress, saying, "I do not see clearly now;" later he half whispered, "I see a light," and a man and woman are raining kisses on a dead man's hands. And on that blank stone, over a nameless grave in the cemetery of Pere Lachaise, let some angel sculptor chisel, "Jean Valjean, Hero."

W. A. Leigh.

Art. III.—OUR RESPONSIBILITY TO THE AMERICAN NEGRO.

There could be no more striking instance of what can and what cannot be accomplished by force than that afforded by our civil war with its results. As in the case of all great world movements, be they revolution or evolution, the actors in it only dimly realized its meaning. In these latter days Southern writers would fain establish the preposterous claim that that terrific struggle was caused by a mere difference of opinion concerning "State rights." As if any sane people, least of all the Anglo-Saxon, ever inaugurated such a strife merely to sustain a theory. The North and the world at large have always recognized that slavery was the root of the contest; that it was to save the "peculiar institution" that Southerners fiercely advocated the doctrine of State rights. But it is only within very recent years that we have begun to see that the "war between the States" was the death grapple of two civilizations so utterly antagonistic that their permanent endurance within the bounds of one nation was as impossible as the coexistence of light and darkness. The one was a form of feudalism based upon the old, effete idea of a subject lower class with an upper class of wealth, leisure, refinement, and culture; the other was the civilization of to-day, of which the Anglo-Saxon race is the exponent, based upon Christ's doctrine of the universal brotherhood of man. And, though our flag floated again over a free and united people, the struggle was not over. The sword had only destroyed the outward form of slavery, but the ideas upon which slavery was based still lived. The new civilization which prevailed by force of arms had as its foundation principle the elevation of the masses. One of the problems, therefore, which the war left was the elevation of four millions of people from the lowest deeps of poverty, ignorance, and vice to the heights of nineteenth century civilization; from the incapacity of slaves to the power of American citizens. If this were not successfully accomplished the old medieval civilization, though vanquished by the sword, was conqueror at last.

Nor was this all. Equally essential to final victory was the acceptance by the white people of the South of the new civilization. And this was the most difficult problem of all. The Southern whites are fond of proclaiming that they are the truest Anglo-Saxons in the nation. Possibly, so far as purity of blood is concerned. Likewise, the Jews who crucified Christ were children of Abraham. Yet Paul declared that not the lineal descendants, but those who possessed Abraham's faith, were his real children. The very essence of Anglican liberty is obedience to the rule of the majority. But the Southern white man had so long been used to ruling a subject race with a despotism unlimited and irresponsible that he had all but lost the Anglo-Saxon ideal of free government—a government wherein the masses are elevated and educated and political equality maintained among the citizens. At the time of the war the Southern white man was living in medieval environments, with a subject lower class supporting an upper class in ease and luxury. Freedom of speech and of the press is the safety valve for republican institutions; but to this day freedom of speech on some subjects is not tolerated in the South. Yet, until the South is abreast of the North on these essential principles of our civilization, and until the Southern white man is ready to recognize the negro as a constituent part of the nation on terms of political equality with every other citizen, the negro problem remains the heaviest "white man's burden" in America.

So far as the negro is concerned, as much has been accomplished as could reasonably be expected in the time and under the conditions. He has shown eagerness to educate himself and his children, a desire for the better things of life and character, and aptness at learning the various lessons of civilization. It is true we have reached only the thousands, while millions yet remain to be elevated; but the achievements of thousands of the race prove that the race as a whole is capable of as high a degree of civilization as any race. The Anglo-Saxon ideal of liberty protected by law the negro accepts unquestioningly. With the same amount of education he shows himself as competent to handle the various instruments by which we maintain our political and social fabric as do any

other of our native-born citizens. Wendell Phillips's witty aphorism, "Put an American baby on its feet, and it will immediately say 'Mr. President' and call the next cradle to order," is as true of the black as of the white American baby. On more than one bloody battlefield the negro has manifested the Anglo-Saxon's indomitable courage. Our chief difficulty is with the other factor of the problem, the Southern white man. If we study the conditions in the South we are forced to the conviction that the prevailing sentiment of the white people has changed very little since they gave up the first desperate determination that slavery should continue to exist in fact, if not in name, and the Kuklux disbanded. In their view the negroes are an inferior race, destined by the Creator for a position of subordination to the white race. This opinion could do little harm if the holders acted consistently with their belief. If essentially inferior to the white race no effort is necessary to keep the negro in a subordinate position. On the contrary, no effort could keep him anywhere else. But the Southern white man feels it incumbent upon him to assist Providence in maintaining this equilibrium of the races. By an unnatural separation of the races most humiliating to colored people of spirit, by contemptuous treatment of those negroes especially who are a living contradiction to the Southern view, he strives to hold the negroes in their "sphere" as menials. In the capacity of a servant no objections are made to the negro's presence anywhere in closest proximity to the white man. As valet or nurse he may ride at pleasure in a Pullman sleeper; but the appearance of a cultured black lady or gentleman as a passenger in a first-class car is the signal for insulting looks and words and for angry demands for "separate accommodations." The black man may have carried off the honors of his class in a leading Northern university, but all public entertainments, concerts, and lectures are closed to him in the South, except on the humiliating terms of taking, usually by a back alley entrance, an undesirable seat in the topmost gallery. He is similarly excluded even from general religious gatherings, except in the case of national or world organizations in which the sentiment of members not resident in the South compels a change.

Whatever, in short, the negro may attain in character, whatever may be his intellectual gifts and development, Southern sentiment rates him below the veriest white boor that walks the streets, even in the matter of according him ordinary civil rights. According to the prevailing opinion of Southern whites the only negro who has a right to exist, the only one for whom their theory provides, is the servile, or, as they would say, "docile" negro of *ante-bellum* days. The negro of culture and education, who aspires to be a man among men and to be dealt with on his merits regardless of his color, is an abnormal and dangerous development, the product of "Northern politicians" and "professional philanthropists," and must be put down at all hazards. It is hard for a Northern man to realize the studied and systematic insult with which the negro is treated in the South; and yet the apparently perfectly genuine belief exists on the part of the whites that his treatment is all which could be desired, and all that he would desire, if not incited by agitators to aspire to a position in the social structure for which he is utterly unfitted. For example, Booker Washington's statement that it is a greater favor to the negro to accord him the opportunity of earning a dollar than of spending one is loudly and approvingly quoted by the Southern press as indicating the real sentiment of the best leaders of the negro and vindicating the Southern whites. But, like very much that Mr. Washington says, this is only a half truth, and does not represent the sentiment of the leaders of the race. To the cultured musician—and there are such among the negroes—it may be more of a benefit, even from the low, material standpoint, to be allowed to hear Paderewski or Rosenthal play one evening than to be given the opportunity of earning the price of the ticket by washing. To the scientist or sociological student—Clark University has in its faculty one of the former, Atlanta University one of the latter, of national reputation—it may be a serious loss financially to be shut out from scientific lectures, public libraries, and museums—a loss for which no opportunities to make money as day laborers can make amends. The loss intellectually let any white person of cultivated intellect measure. But this loss the Southern white man utterly scouts.

From all of these opportunities for culture the negro is practically excluded in the South, receiving most unprovoked insult if seeking to improve his opportunities.

Instances of such indignity are many. At the Peace Jubilee, in Atlanta, one of the teachers of Clark University accompanied some of the young ladies of that institution to the street parade. While standing upon the sidewalk a young white man, who mistook himself for a gentleman, began to rudely push one of the young ladies. The teacher quietly changed places with her, and when the fellow, not perceiving the change, stuck out his elbow and continued pushing, the teacher made way for him as well as she could in such a crowd. At this he turned, and seeing that he was elbowing a white lady, thus apologized, "O, excuse me! I thought it was one of those niggers!" On that occasion colored people were explicitly denied the privilege of forming part of the procession. At the building in Exposition Park, where the President was to speak, the colored people who went early to obtain seats were driven from place to place by the police until they were satisfactorily disposed of behind the speaker's stand, where they could see and hear nothing. They protested, but in vain. Later, however, a large number of colored people came in and took up a position at one side, a position which, in buildings of this kind, designed for mass meetings and miscellaneous crowds, is often reserved for colored people. The police attempted to drive them back to their first place, but, owing to the scarcity of the police and the numbers of the colored people, were unable to do so. A second instance must here suffice. A short time ago a colored physician at Atlanta boarded an open street car to go to a patient to whom he had been called in haste. The physician in question is a man of liberal education, a successful practitioner, a man of fine appearance and noble character. In short, were it not for his color, he would be recognized by everyone as a polished gentleman. The car was very much crowded, and he stood on the outer rail, holding on by a post. It happened that he stood beside a white woman. At once she threw up her hands and began screaming, "O, see this great burly nigger getting up here by me!" At that the other passengers began to

shout at him, pull him by the coat, and subject him to all kinds of insults.

The achievement of the negro in any sphere outside of that prescribed him by Southern sentiment serves only to arouse indignation against him. In the fearful charge up the heights of San Juan—a charge which Hobson says has set a new standard for valor—negro troops fought side by side with white ones, yet in Richmond a speaker was hissed who referred to the bravery of those colored troops. At the great peace celebration in Atlanta no reference was made to the deeds of the colored troops; on the contrary, the *Atlanta Constitution* during recent months has devoted several editorials to proving by the disorderly conduct of some colored regiments that negroes as soldiers are worse than a failure. It said nothing in this connection of the equally outrageous conduct of some white regiments. No Southern paper has seen fit to report, what has since come to light, that in the case of some of these reported outrages the negro troops were first attacked and insulted by white citizens. Nor have these papers ever told the story of the colored regiment in Florida which, in obedience to the command of its colonel, passively endured an attack of white citizens, though one of their number was seriously hurt by a stone. These are not exceptional instances. They are a fair specimen of the treatment the negro constantly receives at the hand of Southern whites. Not that all white Southerners insult the negro. There are many who do not personally stoop to such conduct. Neither is to be understood that the negroes receive no kindness at the hands of the whites; but it is the condescending kindness of the superior to the inferior. So deep seated is the conviction among the upper classes of the negro's essential inferiority that they cannot comprehend that he feels, just as a white man would feel, the insults to which he is subjected. His exclusion from all the higher vocations of life, especially the full exercise of American citizenship, is to them a vital necessity. His desire to rise in the social scale is a piece of intolerable impudence, and must be treated as such. Most of them honestly believe that the foundations of society would be overthrown if a strict separation of the races were not everywhere maintained; and to se-

cure this end they deem the invidious discrimination against the colored people necessary. The best Southern whites, therefore, are silent when the negro is subjected to the grosser forms of abuse accorded him by the rabble. Sometimes, in fact, they even apologize for it, and their tacit approval makes such abuse possible.

Consistently, Southern white people with rare exceptions regard the higher education of the negro with indignant scorn. Many of them have reached the point of seeing that a limited education makes him a more competent servant, and that much they are willing he should receive, especially if it be accompanied by industrial training. The very best Southern sentiment, too, sympathizes more or less with the education of colored ministers and physicians for service to their own race, but, in general, the negro who aspires to scholarship, or who seeks to fit himself for something other than a menial or industrial calling, becomes at once an object of suspicion and dislike to the average white Southerner. In the courts, also, the negro stands no chance of justice when he comes into conflict with a white man. Two years ago a student of Gammon Seminary, a fine man neither quarrelsome nor rude, had a slight altercation with a street car conductor. The next day the conductor shot him in the back as he was leaving the car. The evidence in court was conclusive that the attack was in cold blood and without provocation. The only argument that the lawyer for the defense had to offer was, "When the time comes in Georgia that a white man is punished for shooting a nigger I want to leave the State." The jury acquitted the conductor. The only redeeming feature about the whole farce of a trial was that the judge soundly berated the jury and said they had no business to bring in such a verdict. The condition described years ago by George W. Cable remains the same, with little, if any, improvement—that black men are often severely punished for offenses for which white men receive only nominal punishment, or none at all.

The terrible lynchings which occurred in Georgia last summer were not so dreadful in themselves, savage and demoralizing though they were, as were the expressions of sentiment which they evoked. The unanimity with which white people who

would not have engaged in such outrages themselves, joined in condoning the crime of the savages who danced around Sam Hose; the attempt to throw the chief blame on the colored people themselves, by basely traducing the whole race; the inquisitorial intolerance with which any expression of contrary opinion was received—all these things give cause for gravest apprehensions. The Palmetto lynching, where eight negro prisoners accused of arson were shot, was a surprise to everyone acquainted with the place. It had been considered by our workers an ideal spot, where the race problem was being worked out in the most happy manner. The two races lived on the most amicable terms. Our minister (colored), who had been there about three years and had received personally many kindnesses from leading white people, was so impressed by the friendliness existing between the races that he considerered it the best place he had ever known. When, the morning after the lynching, a friend came to his door with the tidings, "There was a lynching in town last night," he exclaimed in amazement, "Who lynched whom?" Yet in this place where, if anywhere in the South, it might be expected that the negro would receive justice, eight prisoners, whose guilt was most improbable, were shot down in cold blood, and the white people united to shield the lynchers and condone the deed. The papers condemned the lynching, as did many citizens of Palmetto, but the expressions of condemnation were always coupled with explanatory statements showing the grievous provocation which had excited the lynchers. These statements were utterly false. It was said that three incendiary fires, which had nearly destroyed the business part of the town, had so frightened the white population that they went to bed at night in terror, not knowing but that they might be awakened at any hour to find their own dwellings in flames. It was said that there was proof positive that these fires had been set by negroes for purposes of thieving; that during the fires the negroes had stolen from the burning buildings; that they had boasted of their good fortune, and had openly announced their intention of setting other fires. The truth was that the first fire was clearly not incendiary, and no one thought of suggesting that it was until after the second one. The other so-called

fires were set the same night in different parts of the town. One was kindled conspicuously against an outer door, where it was seen at once and extinguished, probably for the purpose of diverting attention from the other, which was started inside a store where, by a peculiar "coincidence," the owner of the goods had taken out insurance in great haste, having received his papers the afternoon before the fire. As to the boasts of the negroes, it requires considerable credulity to believe that they would exult over a deed for which they were certain to receive the most severe punishment if convicted. As to the stealing, the arrested negroes had been previously taken before the judge on this charge, their accusers announcing that there was positive proof of their guilt. This "proof" was such that the judge indignantly said he would teach them to bring men before him against whom there was no evidence of guilt, and made the white accusers pay the costs. The white people were very angry, and declared that "it made niggers impudent to arrest them and not punish them;" and one was reported to have said, "The next time we arrest any niggers for these fires Judge Candler won't have any trouble with them." When Dr. Thirkield, in a most temperate and kindly article, called upon the people of Palmetto to redeem the good name of the town by convicting the lynchers, he was bitterly assailed and denounced, both in print and out. One writer in replying said that the teaching of a white person in a negro school ought to be made a penitentiary offense; that it had "more to do with making the negroes insolent than any other cause, not even excepting the crime of enlisting them as soldiers."

The crime of which Sam Hose was accused is atrocious beyond description. No reasonable person can question that society is right in protecting itself against such brutes by putting them out of existence. Yet, even if Hose was guilty of the worst of which he was accused, the savage mob that tortured him to death did more than did their victim to demoralize the community, and the attitude taken by the Southern press and people was one of the worst features of the affair. Whether Hose was guilty or not there is no means of surely ascertaining. A detective sent by Chicago negroes to investigate the matter

reported that Hose killed Cranford in a quarrel about wages and in self-defense, Cranford having first drawn his revolver upon him; that Hose immediately fled, and made no attack upon Mrs. Cranford. A similar story had previously reached us through colored people, who said they dared not tell it publicly lest they too be lynched. It is a sad fact that so bitter is the feeling against a negro who raises his hand, even in self-defense, against a white man that we cannot be sure that Hose was not thus savagely murdered on a false accusation. But it is on the supposition he was the monster he is accused of being that we would discuss Southern sentiment. His horrible death called forth deserved condemnation from the North and from the world. The Southern press in reply ostensibly deplored the lynching, but always condoned it. And the worst feature of this has been the way it was done, by a systematic attempt to defame the whole negro race and those who have striven to raise that race from the estate of slavery to that of freedom. Great emphasis has been laid upon the fact that the negroes did not turn out *en masse* to hunt the criminal, and on this slender ground it was vociferously proclaimed that the negroes shield their own criminals. No voice in the Southern press intimated the truth, that, if the negroes are not eager to hand negro criminals over to the law, it is because they know too well that a negro accused of a gross crime stands small chance of ever having a trial. In the case of Hose the papers had announced from the time of the murder of Cranford until Hose's capture that he would be burned at the stake if caught. Does it follow that because the negroes showed no eagerness to hand him over to "justice" they condoned his crime? The number of such crimes committed by negroes has also been greatly exaggerated. Most of the Southern writers who discuss lynching assume that all lynchings of negroes are provoked by this one crime, whereas statistics show that only about 36 per cent of the lynchings even pretend to be for this cause. The other 64 per cent are for all degrees of lesser crimes. A Southern woman in two articles in the New York *Independent* gives the extreme view of her class. She assumes that all negro men are as bad as Sam Hose, and as to negro women let her speak for herself:

> She [the negro woman without exception] is reared in a home where neither husband nor wife preserves the sanctity of the marriage vows, among brothers and sisters who are often bastards beneath the cloak of wedlock. . . . To speak of a negro woman's virtue is to excite a smile. In the experience and observation of the Southern mind it does not exist. . . . Your young black theologue may cease to be a criminal, and he may even get a bastard longing for high ideals, but out of his loins and out of the breast of his impure wife will come their heritage of prostitute daughters and vicious sons as surely as the seeds of scarlet poppies will flower next year into scarlet bloom again.

It is hard to believe that one who has lived all her life with these colored people can make such outrageous statements honestly; and yet charity would constrain us to believe that these are not deliberate falsehoods, but only the utterances of a mind made absolutely blind by bitter race hatred. If her statements were true, what an awful commentary on the system of slavery and worse, and what an awful revelation of the condition of the morals of the superior race! For one race cannot degrade another morally without sinking with it to the lowest deeps. In truth, we know only too well that an awful moral blight has been left by slavery upon both races. The loud talk of Southern men concerning womanly virtue, their slowness to set their women free from the bonds of the past, tells its own story. Happily, the articles, like that of the Southern woman quoted, are much more extreme than the general Southern expression. Yet they differ only in degree. They show that the majority of Southern whites know nothing of a class of negroes who are living to-day and striving with a Christlike spirit to work out the problems of the elevation of their own race and its adjustment to the dominant whites. For there are thousands of negro homes in which Christ abides, thousands of negro men and women as pure in thought and life as the men and women of any race, whose names we would not utter in answer to such defamation because it would be an unspeakable insult.

The Southern press is also persistently trying to instill into the minds of its critics the falsehood that education only harms the negro; that the old negroes who were reared under slavery are never found among the criminals, but that it is the young negro who is filled with a sense of his rights and

his importance and has become rebellious against authority. When one learns the trivial offenses for which negroes are sent to the chain gang, the number of negro criminals which the Southern press proclaims loses its significance; and when one fully understands that the mere desire to be a man and not a cringing sycophant, the ambition to rise as a cultured human being in the social scale, constitutes "impudence" in the negro, we shall know better how to weigh these statements. Of late they have taken to attacking our schools, which they never visit, and to asserting that the Northern teachers teach the negro that the Southern whites are their enemies. They advise these teachers to talk to the negro more about the vices of his race and less about its rights. The fact is that the Northern teachers speak hundreds of admonitions to their negro pupils about their vices to every word they utter about their rights; that they constantly strive to impress them with the truth that the one way for any race to achieve rights is by being worthy of them. Instead of teaching the negroes to look upon the Southern whites as their enemies, it is one of the aims of Northern teachers to moderate the race hatred which is growing more bitter and more threatening.

It must be admitted that the young colored man thinks much of his rights, sometimes to the exclusion of his correlated duties; but the negro would not have been worthy of emancipation if he did not think of his rights, if the attainment of one right did not inspire him to seek others, if he were satisfied with rights less than those of any of his fellow-citizens. The fact that he is determined thus to rise proves him to possess the true instincts of manhood without which no race ever rose above barbarism. The fact that the Southern white man fails to see in these aspirations the sign of promise for the race and for the nation, that the ambition, which in the Anglo-Saxon is noble and manly, is, to his view, a crime in the negro, shows that the white man of the South still clings to the traditions of feudalism. He has not accepted the complete idea of Christ's kingdom which is inspiring modern civilization, a civilization whose perfected ideal is reached only when there are no distinctions of birth or race, where there can be "neither Greek nor Jew . . . bond nor free."

The old servile negro of *ante-bellum* days, the one whom the Southern whites claim to know as no one else can know him, is more and more rarely to be found except among the ignorant and degraded denizens of the country districts. The new negro, who aspires to the highest development possible to him as a man, who demands the opportunities and recognition accorded other men, is the one with whom henceforth this nation has more and more to reckon. And this negro the Southern whites do not know, because they will not. Yet it is vital to the welfare of the nation that they should know and accept him; for, until they do, they cannot be prepared to treat him with justice. The duty of the North in this matter is clear. It cannot directly interfere with the unjust laws and customs by which the negro is disfranchised and robbed of his rights as a member of society—for it is too much to hope, perhaps, that this generation will right these wrongs; but the North can continue to give the negro its sympathy and aid in his hard struggle. It can refuse to weakly give way to the steady pressure of Southern sentiment which would shape the policy of the nation; it must oppose to this the force of a righteous public sentiment for justice to the negro. Against the united sentiment of the nation Southern injustice cannot stand. The force of this sentiment has already borne fruit in two cases, where a negro was saved from lynching and where the best citizens of Griffin held back a mob which would have freed white men accused of maltreating negroes. We must especially reinforce our efforts for the negro's Christian education. This much we must do, as we value our nation and our civilization. We have bitterly proved that "God is not mocked; for whatsoever a man soweth, that shall he also reap." We need no prophet to tell us that if we continue to sow injustice and oppression we shall reap a harvest of internal strife more fearful, perhaps, than that which thirty-five years ago all but destroyed the nation.

Isabella Webb Parks.

Art. IV.—SUPPORT OF CONFERENCE CLAIMANTS.

In recent years much discussion has taken place throughout the Methodist Episcopal Church in regard to the better support of our worn-out ministers and the widows and orphans of such as have died in the ministry. Many plans have been formulated, and not a few experiments have been made; yet it remains a fact that throughout the larger portion of the Church no plan has yet been put in operation which will yield adequate results.

The profession of the ministry, when viewed from a business standpoint, is marked by certain peculiarities which make it imperative that some provision should be made for the above-named classes. The ministry is an unpaid profession. That Methodist minister is a rare man who, with his frequent removals and with the demands made upon him for maintenance of his social standing, for the proper education of his children, and for benevolence and charity, can live upon his salary and lay aside a competency for age. The work also requires the full powers of a man. There are no "easy jobs." True, in common parlance, the appointments are spoken of as "first class," "second class," etc., but this does not mean that the work upon the lower grades is easier. Each requires a whole man. Hence, when age or impaired health comes on, though the man may yet possess a clear mind and strength enough for moderate labors, still, because he is not in full strength, he feels constrained to retire from the work. A physician in like condition would turn over the night calls and the long rides to a younger man, while he would retain the cream of his practice and make a good living. A lawyer in like condition would turn over the drudgery of his profession to a younger partner, while his services as counselor would enable him to end his days in worldly ease and plenty. A farmer, a mechanic, a merchant, would utilize his boys in his business, while his ripened experience would enable him to retain a remunerative connection therewith. But a minister must quit absolutely and at once. He has a charge to-day, and a living salary. To-morrow Conference meets, and ere it

adjourns he finds his name put upon the list of superannuates. He returns to his family, but not to his home, for home he has none. The house in which he has been living is the parsonage, and he must vacate it within a week to make room for his successor. Without employment, without income, with age and feebleness confronting him, he must rent a humble dwelling and turn his attention to some new field of enterprise for the purpose of meeting his necessary expenses. Possibly the Conference has given him a small sum from the fund at its disposal. Possibly he has been able to save something during his active years. But in the majority of cases his annual income will fail to furnish a comfortable support.

Impressed with these facts the Methodist Episcopal Church has legislated upon this subject throughout its history; but it must be confessed that the case has not been met. Omitting mention of earlier legislation, the action of the General Conference of 1888 gave us a somewhat elaborate system, and the promise was that something would be done. But the plan was foredoomed to failure, because it did not give the Conferences severally control of the funds raised within their own bounds. In 1896 another formal action was passed, but it has resulted in little that is practicable.

In order that our minds may be somewhat clarified upon this subject, that has confessedly puzzled the wisest among us, let us take a brief look at what some of the other great branches of Methodism are doing in the same direction:

1. The Wesleyan Methodist Church of Great Britain is the mother of us all. Her plan of support for claimants is the result of slow development. It is systematic and thorough, and yields fairly good results. It is of double organization, as follows:

(1) "The Worn-out Wesleyan Ministers' and Ministers' Widows' Auxiliary Fund." This is a pure charity. Its moneys are collected from the people, much as among us, but the work is more thoroughly done, and elaborate itemized reports are published. All superannuates and widows are claimants upon this fund, according to a graduated scale based on length of service, but cases of special need receive special treatment.

(2) "The Itinerant Methodist Preachers' Annuitant Society."

This is a purely business association. It has had one hundred years of experience. Membership is voluntary. At the present time seventy-one per cent of the ministers belong to it. Its conditions of membership are iron-clad. Every member, during the four years of his probation, annually pays $26.25 into the fund, and, after he is received into full membership, $30 annually. There are also heavy payments as marriage premiums, in order to secure an annuity for the wife in case she should become a widow. The proceeds are distributed strictly according to a graduated scale depending on length of active service. The widow gets seven eighths as much as her husband would have gotten. The Auxiliary Fund before mentioned has about one million dollars of permanent investments, and the Annuitant Society about twice as much.

The Methodist Church of Canada has copied, modified, combined, and, in the judgment of the writer, greatly improved the plans of British Methodism. As the present Church in Canada has resulted from the combination of four smaller Methodist bodies, two systems for the support of claimants have been retained, one in use in the eastern section of the Church and the other in the western. Their difference is chiefly in minor details. What is said here is based on the system in force in the western section. They have a Board of Managers appointed under authority of the General Conference. Their invested funds, now amounting to about two hundred and fifty thousand dollars, have come from donations and bequests. Their current funds are derived from: (1) Interest on investments. (2) Appropriations from the publishing house. (3) Subscriptions of ministers and probationers. These are compulsory and are three per cent of the salary received, but are in no case less than fifteen dollars. (4) Contributions from circuits. These are very positive assessments, for which the superintendent of the circuit is made financially responsible. To ascertain the amount due from any particular circuit they add together the amount paid the previous year for ministerial support and the amounts paid to the six principal benevolent causes, and take five per cent of this sum. (5) The Missionary Society is required to make payment in behalf of every missionary employed. The funds

are distributed to the claimants according to a graduated scale, based on active service, and ranging from five dollars per year to those who break down after five years' service up to ten dollars per year to those who have served thirty years or longer. Widows receive two thirds the amount their husbands would have received, and children under sixteen years of age get twenty dollars a year each. But necessitous orphans may be more liberally provided for by the board. Commutation of annuities is provided for in certain contingencies. Extra necessitous cases are provided for through another fund.

Such are the plans, in substance, which have been formulated by the two branches of Methodism best equipped for the care of its worn-out ministry, though the Australian branch has a system modeled after the same pattern. The results are very much better than in most of our own Conferences. Now, in both of these plans there enters the element of business as well as the element of benevolence. In Great Britain the business element is found in the Annuitant Society, where every man pays for all he gets. All pay alike, and all share alike in the proceeds. In Canada business and benevolence are merged together. By the compulsory assessments, or "subscriptions," the ministers are required to make some businesslike provisions for themselves, while the fact that the subscription is a percentage on the salary causes the strong to support the weak, and thus secure real benevolence. At the same time the benevolent feature is reinforced by turning the collections gathered from the people into this same fund.

In the management of this matter in the Methodist Episcopal Church—except so far as the dividends from the Book Concern go—we have relied entirely upon benevolence, and have never put any business into our methods. Bartimeus, the son of Timeus, has faithfully sat and begged, but he has never gotten his eyes open to the great fact that "the Lord helps those who help themselves." How shall the business element be introduced into our system? It is needless to review the many attempts that have been made in various Conferences looking toward that end, or to speak of the manifest failure that has overtaken very many of them. The best of them, because they are not connectional, are liable to be greatly

complicated by the transfer of preachers from one Conference to another. Now, while the British and Canadian systems have about them a sort of monarchical, crack-of-the-whip air which would not be popular in the United States, is it not possible to evolve out of them a system that will be practicable and give us great relief? The legislation of 1896 was good as far as it went. Let that part stand which refers to the (misnamed) Conference Claimant Fund (*Discipline*, ¶ 293). In the same paragraph an Annuity Fund is authorized but not provided for, and here is where additional legislation is needed. This should be the business end of our system. Many efforts have been made by various Conferences to secure a fund by annual payments from the ministers, but, as there is no authority anywhere to enforce such a regulation, some have refused to pay, and in the course of a few years the whole scheme has usually failed. But why not learn from our British and Canadian brethren? If in Britain the ministers can pay thirty dollars each and in Canada three per cent of their salaries to aid this fund, why cannot we in the United States do something of the same sort? What is needed is something that shall be mandatory upon all Methodist preachers and uniform throughout the Church.

We venture, then, to make some practical suggestions. Let the General Conference ordain that every effective minister and probationer shall pay, say, two per cent of his salary into the current funds of his Conference for annual distribution among the claimants thereof. This will relieve all difficulties about transfers. Then let each Conference seek to augment its own fund by securing gifts and bequests for permanent investment. Under the authority of the *Discipline*, as it now stands, so much as may seem prudent of the invested funds now in the hands of the several Conferences may be diverted to the Annuity Fund. The New York East Conference, with large endowments, now uses eighty per cent of all its receipts for annuities, and finds the remaining twenty per cent sufficient for cases of special necessity. Let the plan be duly adapted to the relief of worn-out foreign missionaries, a class who are now left absolutely without provision except as the Missionary Society shall continue them on its pay-roll after

they have ceased to work. Let provision be made as in Canada—perhaps by the several Conferences—for the commutation of the annuities of such as break down after but a few years of service, or of such as take a certificate of location. Let the distribution of the funds be in accordance with the present *Discipline*, except that more generous provision ought to be made for the widows. Instead of one half, as it now stands, the fraction would better be two thirds, as in Canada, or seven eighths, as in Great Britain.

It would perhaps be better for the General Conference to stop with the simple provisions for the payments, on the part of the ministers, and for the distribution of the funds, and leave all minor details to the Annual Conferences severally. The adoption of the above suggestions would not unduly burden the preachers, but it would give great relief to a large number of very worthy persons, and would cheer every toiling minister with an assurance as to his future temporalities which but few now have. Its business air would command the admiration of laymen, and would doubtless be the means of attracting to the fund many donations and bequests.

R. S. Borland.

Art. V.—UNIFYING FACTORS IN METHODISM.

This paper seeks simply to inquire into those things which make for the unity and therefore the strength of Methodism. In the past she has been a unit She is such to-day. May this unity intensify in the future, and this peculiarity of our fellowship become the more apparent as the years go by! Some of the unifying factors of Methodism—what are they?

1. Methodism is a unit on the Bible. God is our Father; Christ, the Son, our federal Head; the Holy Ghost, our Guide and our personal Comforter; the word of God the man of our council; evangelizing the world, our mission; heaven, our aim. The twenty-five Articles of Religion bind us fast to the Bible, to a common interpretation of the Scriptures, to a common faith. To every candidate for reception into full connection in the ministry, of whom annually we have about nine hundred, these questions are put: "Have you studied the doctrines of the Methodist Episcopal Church? After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?" The answers must be in the affirmative. And to every member seeking fellowship in our communion there is this question publicly put, whose answer must also be in the affirmative: "Do you believe the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" Thus do we voluntarily bind ourselves together. And it is a matter of remark that there never has been a secession from our Church on doctrinal grounds. The great withdrawal of 1844 was not for doctrinal reasons. But, whatever the primal cause of that great defection, certain it is that it was upon other grounds. Again, very few ministers have fallen from our ranks because of doctrinal disagreements —possibly not half a hundred in the history of our Church On doctrines the Methodist Episcopal Church must ever remain a unit, or cease to be. For, by one of the six restrictive rules limiting and defining the powers of the General Conference, our legislative body, there shall be neither revocation, alteration, nor change in our Articles of Religion. Nor shall there be "any new standards or rules of doctrine con-

trary to our present existing and established standards of doctrine." All other rules, usages, and customs may be revoked, altered, or changed. But these—our doctrines—stand unaltered and unalterable!

Such a decree as this was a stupendous thing for the founders of Methodism to take upon themselves. Was it an assumption born of prescience, of inspiration? They builded better than they knew. The more we reflect upon it the more we see the hand of God in it. The revision of our creed does not then even admit of discussion. If, in the future, the statement of Scripture truth embodied in our Articles of Religion seems unsatisfactory or incomplete to one or to many, the only remedy is to go off and organize a new Church, with a new statement of doctrine. Sometimes we think questionably of this feature in our economy—no admission, even the slightest, of change in our statement of truth. But, on the other hand, we thank God continually for the fact that no change seems necessary. The men who have deserted us because of our tenets have, sooner or later, repudiated, as a rule, the Holy Scriptures themselves. Until we again hear God in revelation and have a new Bible we shall need no change. So far from the necessity of a new statement or a restatement of doctrine, all Protestantism is swiftly approaching our doctrinal views, and will soon be constrained to give official indorsement to what Methodism has all along taught, defended, and verified. Surely God has been in this, unless some one of another fold shall say, "The assumption of the early fathers hath become complacency in the later sons."

2. Methodism is a unit in its association under one grand supervisory form of Church government. We are one in legislation because all are there represented. The bishops, our executive officers, are a unit in administration. The Conferences—Quarterly, District, Annual, General, and Judicial—are all related. The Quarterly Conference, being the least but, after all, the primary one, meets four times as frequently as the Annual, and sixteen times as often as the General, Conference. The mighty *Discipline* is the bond and guide for each—to the imposing General Conference and the most unpretentious official board meeting; to the mightiest preacher

and the humblest layman; to the senior bishop and the last received probationer. To all of these it speaks the law, making of many one, solidifying and unifying. It utters forth for all the mandate of the Church. By others much decried, derided, misrepresented, it holds on the even tenor of its way. Made anew every four years, except in the important particulars already indicated, it is the same everywhere. To our episcopal administrators and our membership in Africa, India, Europe, and the Orient, it is the same *Discipline* of the same Church. If one traverses the civilized world over, he does not pass from the jurisdiction of this book; for in every quarter he will find the outposts of Methodism and, with Methodism, the Bible and the *Discipline*. If we know the law of the Church in the charge where we live, we know it everywhere. In this is Methodism a unit.

3. The hymn book is a bond of union. Our standard *Hymnal* is an important factor in this unification, more so than many are wont to suppose. Find a congregation that substitutes in public worship other than our authorized hymnals and song books, and we will find a congregation departing from the form of Methodism, and from the power as well. Our hymns are the exponents of our faith, our experiences, our fellowship. When God gave to the world the legislative John Wesley he gave at the same time the singing Charles Wesley, who sang God's love and God's law, his own and his brother John's deep love and rich experience, and his brother John's law into the hearts and lives of the people. The hymns of Methodism have grown with her growth and strengthened with her strength. Our hymnology is part and parcel of our theology. It is one of the strong bonds of union. And the action of the authorities in providing our congregations and Sunday schools with our standard hymnals and in strongly urging their use has contributed to this unity. Let us make more of our *Hymnal* as a bond of union!

4. Another important factor in our union is the Methodist Publishing House. This plant is owned by the Church at large, is managed by the Church, and is run for the benefit of the Church. We cannot compute its unifying value, nor can we fully realize its immense proportions. Its growth and

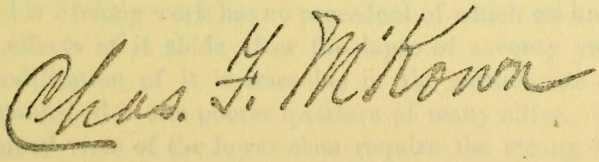
prosperity are phenomenal. The sales of the last quadrennium, notwithstanding the hard times, amounted to $7,950,096.64. All this is the property and the business of the Church; all members are shareholders. Our press is the center from which the whole Church is flooded with a wholesome, healthful Christian literature. Our official weekly and monthly publications, including two German issues, the books that are printed, and organs of the different benevolent societies, all are furnishing reading which edifies and saves. The books of the Epworth League Reading Course placed in the hands of the young, together with the three million Sunday school helps which are issued, teach the same doctrines heard in our pulpits, and thus lessen the chances for errors and schisms, adding to our homogeneity. This feature of our connectionalism needs constant iteration and emphasis.

5. Under a general grouping we may include other unifying factors in Methodism. Our colleges and seminaries, as well as our literature, are under the supervision of the Church. We have a common form of public worship. We are joined by our great benevolent interests. We are unified by our method of holding church property—amounting, in round numbers, to $100,000,000. Controlled as each property is by the local society, it belongs eventually to the Church at large. The wealth of the one is the wealth of the whole, and this is the reason why an appeal for any imperiled enterprise finds a hearing with the general Church. Our method of ministerial supply is also another unifying factor. The preacher rich in attainments, in spirituality, or in other special gifts is the property of the whole Church. And the less-favored minister is none the less the servant of all. The stars are to give light. The glory of one is the glory of all.

6. Making no mention of disintegrating forces, the list of unifying factors so far reviewed has been largely an inventory of the machinery of Methodism—the externals, so to speak. But this is not enough. Deeper than all this must we go to find the true secret of our union, our strength, and our glory. After all, it is the spirit of Methodism that we must emphasize if we would know the secret of her power. What is the true spirit of Methodism? It is the burning, consuming

desire to conquer the world for Christ. Isolation, persecution, common and greatest trials—these were factors in our early union. The days of ostracism and persecution are largely past. But not so our common trials, or our common hopes and common endeavors to lead the world to Christ. Love for the divine Lord, love for the brethren, love for the world lying in sin—this is the spirit which yet actuates the true Methodist, which makes us one in denominational bonds and in the fellowship of all true believers of whatever name.

In our associations, conventions, and Conferences we have most to do with the machinery of the Church. Somewhere we need those meetings in which spiritual power shall be generated. Where shall we look for a meeting that shall give us this? When we have found this we have found the greatest factor of unification. It is the class meeting. Let it be called by whatever name and held under whatever condition, somewhere must we have what answers to this meeting —this time-honored and God-favored institution. Parting with this, we part, as some one has truly said, with the wedding ring of Methodism. Somewhere must there be a place where we shall talk of our divine Lord and of our spiritual life. Somewhere must we find that which shall feed the soul. In the interchange of experience, in the council where the Master is one in the midst shall it be found. We have the form in an increased measure. God grant to Methodism the power of the early Church, and, in the baptism of his Spirit, make us one and indivisible! "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."



Art. VI.—THE ROYAL PROGRESS.

In the fullness of time the earth was consecrated by the presence of One who was "very God and very man." He lived a brief life, taught, suffered, and died for the redemption from sin of his earth-born brethren; and in his departure he left a promise to the small group of friends who adhered to him during his ministry that he would in time draw all men unto himself. After the lapse of nineteen centuries how far has his promise been fulfilled? An answer to the question would require much space and time. Yet some partial consideration of it may be permitted as a grateful theme of meditation to those who, removed in time from his advent as the Son of man, the type of a perfected race, look forward to the consummation of his work in some future millenary.

The first fact that impresses the student of Christian history is the rise and progress of all humanitarian movements. The underlying principles which control, and the methods adopted by those who in any way help their fellows, lie germinant in Christ's Gospel, and have been gradually unfolding themselves to the intelligence of those who carry forward his beneficent work. Still, as of old, in the Eastern Church good will to those in need shows itself largely in the giving of alms —an act that Jesus practiced only in certain cases of immediate urgency, as in the dispensing of sood when the people were pressed with hunger. Some industrial missions of the Latin Church were an improvement on the primitive oriental method; and these attempts have been carried onward by the Moravian missionaries, themselves manual laborers. Oberlin, in a rain-clouded parish of the Vosges Mountains, exemplified the practical duty of brotherly consideration, in the latter part of the last and the first decades of the present century, by improving in every way possible the condition of his villagers. The result of his lifelong work has no precedent of which we know, and the effects of it abide after the lapse of seventy years. Some modification of it is traceable in the settlements and homes established in the poorer quarters of many cities. But the ingrained vices of the lower class require the strong arm

of the law, of righteousness invested with force; and it would appear that the culmination of collective philanthropy as a science is attained in the preventive, allied with helpful, methods, of which, in this country, Mrs. Josephine Shaw Lowell is recognized as the foremost advocate. According to General Booth, the poor, including the criminals, in London number about four hundred thousand, or one tenth of the population. In New York the proportion is, if anything, higher. In India it is about one fifth, owing to oppressive customs and other local causes traceable through a long past. In general terms, throughout the poverty areas of the globe it is not higher than one fifth nor less than one tenth of the population of the country to which the particular area belongs.

That efficient methods of relieving and, we may add, of eliminating individuals of this class are at last discovered is a fact of immense consolation and importance. We no longer throw out alms for self-contentment and for help, nor do we invade the centers of privation and misery *au Chinois*, with clangor of gongs and trumpet fanfares. The system of our active philanthropies tends daily toward perfection, and consideration for the individual is by no means a lost virtue. Such an organized philanthropic power, for instance, as the Woman's Temperance Union—with its thirty departments, its centralized forces, its associated companies in nearly all the countries of the globe, binding regions near and remote in bonds of good will, diffusing a world-wide morality, guarding and making the *lex scripta*, inculcating the *lex non scripta*—is an instance among many of Christ's progressive work. The missionary movement of the united Church of the Reformation; the Bible societies operating over the area of the habitable earth; the care given to the sailor who serves his generation tossed on tempestuous seas far from home, and to the soldier in barrack, field, and hospital—imperfect and inefficient as these yet are, they attest, nevertheless, the length and breadth of the philanthropic purpose. Through these methods and activities, diffused by the appliances of steam and electricity, the utmost of financial, social, moral, and personal force is brought to bear directly upon an intrenched evil, such as the alcohol power, the debasing practices of oriental paganism, the

social system of India. Is it too optimistic to hope that the child is born who will see at least the first of these hoary iniquities outlawed and to some evident degree abolished?

The exposure of children in waste places to become a prey to wild or famished beasts—a common practice in civilized nations prior to the Christian era and practiced also in Scandinavia down to the eighth century—has disappeared as a custom, and, together with other methods of infanticide, is a criminal act, punishable in every Christianized country. It is related in the Yunglinga Saga of Aun the Aged, of Upsala, that to prolong his life from decade to decade he sacrificed to Odin nine of his sons consecutively. At the age of a hundred and ninety—so runs the tale—he would have put to death his tenth and only remaining son, but "the Swedes withheld him." So effective has been Christian teaching that hardly could a series of filicides, such as this instance of a once prevalent practice, be perpetrated even in realms unreclaimed at present; and, if it were, the report and the abhorrence of it would be heard around the globe. Human bondage, aforetime one of the foundations of the social structure, so inherent, as was supposed, to that structure that its removal was unimaginable, has disappeared, leaving only some vestiges of its ancient legalized forms in localities just opening to the entering wedges of civilization. Methods theoretically humane are also used in the treatment of the insane. Such methods adopted in asylums—first at the Salpetrière, Paris, at the close of the last century, by Philippe Pinel, and by Dr. William Tuke, a Friend, at York, England, a few years later—were diffused by the establishment of twenty such institutions in as many States of our Union; were advanced by the founding of one or more in Canada; and were rendered well-nigh world-wide by Dorothea Dix, whose powerful personality and limitless sympathy were expended on more than one class and condition of sufferers. Under this later treatment the curable patients are restored to soundness, and the incurable are rendered as normal and comfortable as possible. Some phases of this most grievous calamity show the effect of the teaching of Jesus objectively, in the silent patience and fortitude of the afflicted ones. Not inappropriately did Ary Scheffer

delineate such a one in the group which is seen gathered around his "Christus Consolator."

It has been affirmed that the Latin Church in the period of its largest power completed the periphery of philanthropic relation and enterprise. If this be true of a force now largely spent, what shall be said of the later company of those who, led in diverse directions by Christ's redemptive purpose, extend protection around the lower orders, our earth-born kinsfolk, shielding from wantonness the domestic creatures who serve and entertain us; of those who provide *crêches* for infants, kindergartens for the children of the poor and of the rich, houses of rest and relief for the maimed, the halt, the aged, the sin-stricken, and houses of delight for those who have not known delight? If we examine a directory of the charities of any one of our large cities, and inform ourselves of this one division of Christ's progressive work, we learn that among the deprived classes no want exists for whose supply some degree of Christian endeavor is not made.

A second noticeable fact is the enunciation of a great number of sociological theories and the organization of as many sociological experiments. Never in the history of mankind have they been so rife and so full of happy promise as in the present. Whatever militates against the welfare of mankind comes under the repressive action of committees and commissions; and whatever impedes the normal advance of the race, as considered in collective sections, must go down before the militant energy of these Christianized associations. It is hardly possible to keep pace with the advance of sociology, the youngest of the sciences, and one chiefly notable in that it obtains facts and conducts experiments along the lines of practical Christianity, or, we may say, adjusts such lines to scientific data. So completely has it drawn to itself the earnest thought of the present that certain of its experiments—the colony of Ruskin, for example—have attained to a theoretical, and to the promise of a relatively actual, perfection. By it we have given a city so thorough a system of drainage that it is redeemed for an indefinite time to come from the misery of an annual fever. By it we have enlarged another city with many miles of streets, bordered with neat and convenient

homes for artisans. By it the exertions of Captain Alexander Maconochie, carried on through a series of years in the neighborhood of Van Dieman's Land, sixty years ago, have been lifted into the science of penal discipline and creating anew —no lesser word defines the change—a science which has demonstrated beyond dispute that a considerable portion—it is rated as high as sixty per cent—of criminal character can be eliminated, much as a field can be cleared of weeds. Every influence of stimulus, persuasion, and compulsion, as we know, is brought to bear on the disciplined offender. He is compelled to earn for himself the necessaries of life, and he purchases his liberty in due time by attainment to the standard of conduct prescribed for him. On his release he gives guarantees for his obedience to the laws; he remains under surveillance, and, should he slip from his obligations, he is remanded to restraint and discipline till, in the judgment of those in authority over him, his self-control may bear another experiment of self-maintenance and proof is given that a working force of integrity is implanted within the once imperfect or neglected organisms.

The English Chartism of the earlier part of the present century; the contemporaneous socialistic studies of St. Simon and Fourier; the foundation of sociology laid by Comte, a few years later; the peaceful progress of the Swiss, and the extraordinary growth of the North American republic; the widening, liberal tendencies of the west European monarchies —all indicate the advances made in privilege for the people during the last three centuries, from the period of the Reformation, when the overthrow of an overgrown, outworn ecclesiastical power opened the way for independence of thought and of action. This movement toward a free democracy containing Christian elements has evident connections with the teaching and life of Jesus, who, while he came in touch with all classes of men, from the high priest, rulers, and councilors to the wayside beggar, was himself an artisan, and who, as a man, seems to have had a close affiliation for those with whom he belonged by birth and rearing. To an audience of plain people he delivered his first recorded discourse, the Sermon on the Mount; to a lowly woman he first declared himself as

the Messiah; for such was wrought the greater number of his deeds of healing and of blessing. Then he served for the asking—not waiting for them to seek him, as did Nicodemus, or to present petitions, such as those of Jairus and the centurion. What has been named the "condition of the people question" is of remote antiquity. The middle and lower classes early obtained a degree of place and recognition. In Egypt, under the more powerful dynasties, many a man of mark—like the prime minister who rose from the prison and the slave pit—were sons of the people, and were accredited as such in the memorial inscriptions graven on their tombs. The States of Greece were turbulent with the energy of their proletariat, who, in the popular assemblies, colored the politics and had a part in directing the destinies of the republics. Rome had her tribunes, her social wars, her citizen suffrage; and during the period of decadence her system of militarism, worked by men of the people, elected and deposed the emperors. The peasant wars of the medieval centuries; the overthrow of the kingdom of Poland, due in part to the political elimination of its middle and lower classes; the erection of the Russian, Cossack, Swiss, and Italian republics; the privileges and prosperity of the Hanseatic cities; the *débacle* of Italy, sequent to the autocracies of dukes, princes, kings, emperors, popes; the English, American, and French Revolutions—all bear witness to the necessity of an enduring recognition of the people, unregenerate as they are and will be for much time to come, as a prime source of power in the modern body politic.

The antagonisms between capital and labor are of ancient date, manifesting themselves from age to age in various forms. Primarily they indicate, among other things, the conflict between a large intelligence and self-control on the one hand, and a cramped intelligence, a recklessness that casts about for relief from irksome conditions, on the other. There are few laboring men who would object to making a fortune of fifty thousand dollars for themselves; and there are not a few who, with advantages of natural aptitude, special training, and favoring circumstances, have made larger fortunes. But there are no millionaires who have made their money simultaneously with a self-surrender to appetites that impair one's

capacity for affairs. The capitalist, as a rule, is a man possessed of a given degree of power for the gaining and garnering of material substance; and, as statistics of intemperance and other data prove, the average workingman spends relatively more on his appetites and pleasures than the capitalist spends on his luxuries. Persuade and compel the average laborer out of his contentment with his irreligion, his low indulgences, and you put him in the way of possessing money laid by for use; he is started as an incipient capitalist. A company of Swede artisans in Minnesota own their iron mines, forges, and factories, and control their trade. The cooperative organizations of Great Britain and of this country have demonstrated what workingmen can do for themselves when they combine for self-advancement; and if, as we must hope, the mass of them will gradually come to accept other pleasures than their present ones, there is no purchasable possession, comfort, or delight that they may not make their own abundantly. In view of their urgency for material advancement this phase of the subject presents itself with insistence to those who will consider it with an objective interest.

By a natural process it has come about that, while the labor parties and the socialists are devising for the material advancement of the artisan and lower classes, Christians and humanitarians banded in a dozen organizations are experimenting with not less energy for their mental and moral improvement. We have prospectively solved the educational problem. By enactment the juvenile world of Christendom now goes to school and acquires the rudiments of knowledge. Those who serve their kind in the department of education, from the kindergarten to the post-graduate course of the university, are more in number than all the armies led by all the generals in the late civil war, between Canada and the Gulf. And, what is a harder task, the moral redemption of the class historically lowest in moral and spiritual capacity seems at present to be a forecast possibility. In course of time, if the successes of London and Glasgow count for anything, the stews and slums of cities will become relics of the past—relics of which we may retain some few specimens in our cabinets, as we retain an instrument of the Inquisition, a skull of the prehistoric

man. Improved homes for the laborer, with surroundings sanitary and agreeable to the senses; the privileged brother and sister maintaining a sympathetic intercourse with the less privileged; the anticipation of Octavia Hill realized, that "some of us may see the day in which a steady, outgoing influence, a current of imparting and receiving, both being currents of happiness, shall proceed from our homes of plenty to the homes of those poor in mind and estate"—these are the *stadia* in sight and prospective on the roadway of the royal progress of the King.

A third noteworthy fact is the growth of international relations. How excellent are the bonds of brotherhood established for the most part within the present century, bonds whereby men of once alien races are enabled to transact affairs of common interest in unity. Sanitary, Christian, and Red Cross commissions in time of battle minister to both belligerent parties as to friends and brethren. A semibarbarian, massacring his Christian subjects after the manner of his predecessors for six centuries, hears the outcry of the Christian world against him; and the secular powers who hesitate to put a check on him are disturbed, let us hope, by the reproaches of their own and of all other humane peoples. The miseries of a people struggling in the bonds of a hoary oppression are heard around the world. To their ports and for their rescue sail the fleets of the strong, the armies of those whose ancestors redeemed themselves from a similar thrall. A man from Ohio, in constant peril of his life, by journeyings long and dreary obtains personal testimony as to the cruelties of Siberian exile, and delivers his report to the reading constituency of western Europe and America. Everywhere Christians and the Christianized extend aid to one another, be the emergency fire, flood, famine, pestilence, or war. All conduct is subjected, in a sense, to the judgment of the Christians of the world, the voice of the conscience of humanity. What, in truth, is international law, if not a present-day manifestation of Christian amity wrought into the thought and feeling of the lawmakers? The once formidable walls of separation built about the Greek, the Persian, the barbarian, have been leveled by twelve workingmen cooperating with a Carpenter,

who have substituted within certain limits concord and open intercourse for exclusiveness and what seemed to be an inveterate instinct of hostility. The degradation of a stranger entering a country to the condition of a serf, or, as in Russia three centuries ago, to that of a prisoner, has given place to a welcome and an assurance of safety among most of the nations east and west of Asia. Savagery is soon to disappear. Cannibalism, as nearly as we know, is extant at present only in the Solomon Islands, whose male population of some seventy thousand is so mentally well endowed, so skilled in certain handicrafts, especially in the construction of canoes—theirs being the swiftest and finest in finish afloat in Pacific waters—that when the missionary and teacher shall reach this people, as will happen shortly, there is no doubt that they will rise to the moral plane reached years ago by the Fijis and the peoples of South Africa.

The fellowship of mankind in affiliating ties renders certain at no far future time some form of international federation. What was the late Parliament of Religions; what are the numerous internatonal expositions, the scientific and philanthropic congresses, the Universal Postal Union, including within its limits every organized nation, but expressions of such a growing unity? "Dear brotherhood of all the world" is the greeting of the missionaries in all the lands beneath the skies. This greeting may not be immediately understood, but it returns not void to those who voice it. Fifty years ago a disciple of Jesus landed on a Polynesian island, and, in the native speech of the people, greeted the chief, who had come down to the shore armed and doubtful, with the words, "I bring my love to you." To-day every native-born adult of the island is a Christian, and does a disciple's duty in maintaining the Christian system in his own land and in the contiguous isles. This gift-laden zeal for human welfare has penetrated the heart of Africa; it is traversing the northern forest of Europe and Siberia; it is opening a way across the deserts of Central Asia, and it has its stations in the restless republics of South America.

It has been pertinently affirmed that no one can acquaint himself with the provision of the Treaty of Geneva without

perceiving that therein lies the beginning of the end of war, if the processes indicated by that treaty shall be carried forward "from precedent to precedent." Arbitration, based on the precepts of Jesus (Matt. xviii, 15–17) and of the apostles, (1 Cor. vi, 2, 7) took distinct form—though not the first form—in Germany about the middle of the thirteenth century as an *Austrag*, or court for the settling of differences between knights, cities, and provinces; and from this early institution it has extended itself to pacts, or bonds of agreement of various kinds, among forty of the nations of our time. The teaching of Jesus is molding the spirit of governments, and is being inwrought with the institutions of States. Said a member of the Peace Congress of Chicago:

> When one reads the orders of ministers of state for rifled cannon, Krupp guns, dynamite, and simultaneously, from the same hand, orders for couches, pillows, balms, cordials for wounded enemies; when one finds included in the national war expenses a costly equipment and outlay, a service for disabled enemies equally with that for the nation's soldiery, one perceives that among Christian nations the spirit of war has essentially changed.

Anciently war was an honorable trade, a means of support for arms-bearing men, who shared with their fellows at home the profits of their trade. The fighting was hand to hand, beak and talon, tooth and claw—much the same as that of the geologic period when "dragons tore each other in their slime." The rule was no quarter. The mutilations of captives were as horrible as can be conceived. In the present, a resort to arms is for the sustaining of the balance of power, in pursuance of the judgment of the Areopagite court of the European great nations; or, for the preservation of order, the exercise of a sort of international policemanship, as was, on the face of it, our late war with Spain; or, for the maintaining of a collective honor which, in the opinion of the governing parties, cannot be otherwise maintained. Though war is still, in the estimate of the common crowds, an expression of rage and destruction, and entails saddest immediate sequences; though it be actuated apparently by covetousness and perversion of principle, none the less it rests *au fond* on an element which is constructive and preservative. Hundreds of thoughtful minds, as we

know, deprecate it as an unworthy method for the settlement of differences between the more advanced nations; and especially to such minds the Treaty of Geneva is as an arch of triumph erected on the highway of the royal progress. Nor do such forget that each successive anniversary of the peace societies, whose cordon stretches from Philadelphia to Saint Petersburg, reports gains in the number and character of their adherents. Meanwhile, much as we may deplore the brutal assertion of the force of the stronger and wiser over the weaker and untutored, we are led to perceive that He who controls the agencies of evil bears a half revealed relation to all wars. That relation was traceable in the Franco-Prussian and Austro-Prussian wars of this century. It seems to be traceable in the latest clash of arms between a moribund monarchy, that starved its subjects, and a people whose aspiration is for the best that can be got out of life for the lowliest of its number. His spirit is not in the sword, nor in the flash of the cannon. Yet these, like the leopards that were fabled to draw the chariot of an ancient demigod, move in his advance; and the unreason of man against man levels a highway for his progress.

It is a fact of importance and of satisfaction that the direct appliances for the introduction of an era of wide—it is hardly too much to say, of world-wide—peace and happiness are already set in motion. In summary, some of these may be enumerated. The elimination of superstitions and severities which once marred the aspect of society—as the disinvestiture of witchcraft, the abandonment of trial by ordeal and of judicial torture, and the passing of the duel in more Christian countries; the evolution of the concept and practice of liberty; the admittance of woman into the larger realms of mental, moral, and spiritual activity; the establishment of stringent laws of personal purity; the opening of roadways through the mountains and the linking of the nations with swift currents of thought and speech; the multifarious inventions which facilitate the tasks of daily life; the destruction of the germs of disease in the laboratory; the transformation of the deserts by irrigation, the plow, and the spade into a garden, and the consequent increase of the supply of nutrition; the cleansing of

the plague spots of the globe by sanitary knowledge; the mental nurture of children up to their adolescence; the alleviation of pain by anæsthetics; the direction of the moral energy of the century to the home interests, with guarding, purifying power, and the setting of safeguards about the young far into their second decade, when character is finally crystallized—it would seem that such forces must make a way for themselves. The intrenched vices which militate against the happiness of the race are beleaguered by hosts that are resolute for the rebuilding of the human structure, with the rejection of every substance wrought in it for impairment and decay. The ultimate flowering of time, though it still may be "very far off," is taking visible form in gardens of industry and *ateliers* of beauty. Its glow shines forth between anvils and hammers, and is reflected from numberless appointments of convenience and beauty in happy homes and from works of art in places of public resort. The scattered, varied elements preparing for this efflorescence of beauty and purity, no longer concealed in Egyptian deserts nor walled within monasteries away from the collective life, make themselves manifest in the varied life and activities of the world at large.

Thus does Jesus reign, by these and many other tokens equally visible and potent. Every year concludes a *stadium* of his imperial progress. This progress is a balm for grief, an antidote for discouragement, an incitement to duty and to hope. So manifest, so convincing is it in its transcendence that an atheistic poet is constrained to declare, after the manner of the Mesopotamian seer of old, "Christ leads the generations on"—generations that, to our forecasting vision, shall have surmounted our sorrows and have passed beyond our perplexities:

> For all we thought and loved and did
> And hoped and suffered, is but seed
> Of what in them is flower and fruit.

Mary L. Robinson.

Art. VII.—THE PROLEGOMENA OF CRITICISM—I.

It seems undoubted that we are not far from a scientific *a posteriori* criticism. The literary signs of the times are unequivocal and gratifying. But we shall not have an *a posteriori* and confident criticism until we are better persuaded upon some fundamental matters. For example, many people believe that there is one direct, plain way to say things, whether in prose or poetry; and that there is an indirect, and perhaps an ornate way, but that these are not legitimate or strong. Again, there is apparently a common belief that there is no determinate difference between poetry and verse. It is the purpose of this paper to bring to light, if possible, the rhetorical and psychological principles that govern choice in the author and compel the judgments of the approving reader.

There are two ways of saying common things. One is the matter-of-fact way, in which they are told in all literalness, and without reference to results or reasons; the other is the philosophic or sympathetic way, in which the plain fact is often obscured, or implied, or even omitted altogether. If we were to watch the unconsidered conversation going on around us, we should better realize the significance of this truth. There is a rumor abroad, let us suppose, that some townsman has made a business failure. Certain acquaintances of his, walking down town together, the morning after, as they pass in front of his closed warehouse, exchange comments. "What does this mean?" asks one. "He made an assignment last night," is the answer. That is surely as straightforward and prosaic as one could wish. But, a moment later, the chief speaker of another lot of advancing talkers, being asked the same question, and aiming to make the same response, remarks, "A man cannot make bricks without clay or straw." Here the real significance of the ambitious tradesman's attempt to do business on insufficient capital is set forth as including potentially the fact of his present distress. In other words, the ultimate principle that has brought about the result in question is made to do duty for the result itself. The next man whose words we overhear will be prob-

ably facetious. He puts it that the sheriff has gone into partnership with the house—in fact, has become business manager—and so forth. This statement, of course, carries not so much as one syllable of literalness, yet is acceptable and pleasing enough, not because it is an evasion, but because, like the myth of Santa Claus, it is truth allegorized. And though the inquirer is answered in this case, not by a fact, but an enigma, he will catch the sense which is intended by the speaker as effectually and almost as immediately as if, like the first man, he has been replied to, with all soberness and literalness, in the matter-of-fact way.

We recognize thus two generic modes of saying common things. We may assert them in literal and individual utterances, or merge them in the respective principles which they illustrate or evince. It has been customary to consider the longer and more indirect locutions as mere variants, and as indulged in to avoid triteness. We shall pretty soon discover that this is not all true or all the truth. There are forces in the mind that cannot be kept in exercise by facts, but must often, if not prevailingly, recognize the principles that make the facts significant. We see some friend fail of success because of inconstancy, and remark upon the case. One of the persons present affirms that the man has never stayed by anything long enough to allow himself a chance. Another of us, feeling that the vital meaning has been left unsaid, ventures a trial of his own. "We must stick to a thing," he says, "until we can control the conditions of success." "That is the theory," he adds, after a moment of further thought, "of what we call specialization." A third member of the group extends the discussion by quoting the aphorism, "A rolling stone gathers no moss." The interpretation of the ultimate meaning implied in our friend's unsuccess is now completely evolved. The first speaker treated the case as an individual happening, and recognized the cause as operating in it alone. The second contributor brought to view a wider application of the principle. The last man universalized the law, and covered it with a formula long since approved by the general spiritual sense of mankind and similarly applied to myriads of instances throughout the English-speaking world.

More frequently, however, in unconsidered parlance, there is no such contributory evolution of the interpretative aspects of common things. Generally the one or the other of two ordinary minds will go straight to the hidden principle, especially when some stupid or matter-of-fact remark precedes; for while dullness, like a whetstone, scorns to carry or take an edge, nothing helps produce one quite so quickly. Once a certain lady conspicuous for plainness of face and manners, and always unpretentiously dressed, appeared in public very much arrayed. The circumstance elicited many comments, two of which the writer heard. One acquaintance exclaimed, "There's a transformation! Did you ever see anything to equal it? She is positively beautiful." Another person, who witnessed the same marvel and experienced a like surprise, remarked simply, "Fine feathers make fine birds." Both these women bystanders gave expression to a fact which, as they felt, needed to be said, one by way of the fact itself as such, the other by way of the principle included in it. We get a more complete experience from the second utterance, because we secure through it not only an effect, but also its ultimate reason brought to mind in a single view. Constituted as we are, we cannot help preferring the longer and the larger look. Our minds could not be held to fact-meanings solely for so long a period as a day, scarcely, indeed, an hour. Half the comfort of living comes from the contemplation, along with ordinary mundane aspects and happenings, of higher knowings. The philosophic mind thinks always of the principle, and will prevailingly employ the principle to express the fact. The mind least awakened to the hidden verities will use the principle for the fact least often, but all kinds and conditions of intellect will do it more or less. In its jocular moments the mind will go through the same movements unseriously. The writer went down town the other morning in a driving rain. It was the third day of the storm, and the city was all agog over its continuance and severity. A dozen of our friends, encountered at one point or another on the way, hazarded remarks. One said, "Well, this *is* a storm"—a proposition to which we assented heartily. The next man averred as his belief that the lake would be soon

enlarged to its original limits. Another's reason was that the tank overhead had certainly sprung a leak or the bottom dropped out; and another had it that it was a pity that the ark had been allowed to get out of repair. We remained the respondent interlocutor throughout these bits of dialogue that we might watch the tenor of the comments which were made. Nine out of eleven were express statements of principles or causes—five of these mock-philosophic, like the last three utterances quoted—while but two were plain observations of the fact sort.

But we are tarrying too long from the purpose of discussing the fundamental principles of literary diction. We have, of course, larger matters on hand than inquiring into the origin or the evolution of oral proverbs. We pause but to remind ourselves that the foundations of literature must be looked for in the inner type forces governing the spiritual life of the race, and hasten on. Of course, utterances other than of the fact kind are by no means always "philosophic," but may be very often "sympathetic," or, as we usually say, "poetic." This, however, will appear more plainly in connection with main arguments soon to follow. It will be well to proceed by means of axiomatic observations, watching closely for new paths to which, or into which, these steps shall lead.

1. It is possible to cast common prose meanings into perfect metric form. The product in each case will not be poetry in the true sense, but versified prose, prose poetry merely. We have known men assert that there is nothing at all in poetry except the form. This is, of course, tantamount to saying that, where the form is perfect, the poetry must be perfect. It will take but a moment to demonstrate by instances whether this is so. Among a great variety of possible examples the following might be ventured:

> It rained this afternoon for quite a while.
>
> I have not seen him since he was a boy.
>
> The days have grown so very long of late,
> Street lamps are lighted now at half past eight.

The first test to which verse of high pretensions should be subjected is, to determine whether the major rhythm is pro-

nounced and strong. We find that such is the case in each example, as also that the organic structure is, in other respects, complete. But we nevertheless doubt whether lines so barren of æsthetic quality could ever find their way into permanent literature. However, a little inspection will show that Chaucer abounds in them. Milton, with all his dignity, is not above admitting them upon occasion. Shakespeare indubitably writes lines here and there not more select. Wordsworth tolerates them in practice and theory alike. Even Tennyson, pronounced by some critics finical and effeminate for nicety of diction, has many prosaic lines, and even passages, as these examples show:

I waited for the train at Coventry.

We will be liberal since our rights are won.

But, as for her, she stayed at home,
And on the roof she went,
And down the way you used to come
She look't with discontent.

She left the novel half-uncut
Upon the rosewood shelf;
She left the new piano shut;
She could not please herself.

Well, you shall have that song which Leonard wrote.

It was last summer on a tour in Wales.

Old James was with me.

Very evidently the critics who are sticklers for a poetry of mere form mean "form" as we here understand it, plus a certain something else quite different; and we can pretty nearly guess what that increment is. But we shall be content to wait till the principle, two or three topics further on, has been developed in due course.

2. There are no meanings so prosaic as not to admit of being couched poetically, or in such a way as to address imagination and give some degree of pleasure. Perhaps this seems something more, to some of us, than an axiomatic principle. We will consider some very evident examples first. Tennyson opens the first canto of "The Princess" with a brief paragraph, which, with the last line altered, runs as follows:

A prince I was, blue-eyed, and fair of face,
Of temper amorous as the first of May,
With lengths of yellow ringlet, like a girl,
For I had had my birthplace in the North.

The plain, prose meaning to be told in the fourth line is, simply, "I was born in the North." This has been extended to the prose-poetic line just substituted. Tennyson, evidently wishing to occasion some incidental delight to the reader's mind, gives the thought quite an imaginative turn, namely,

For on my cradle shone the Northern star.

A little later he makes the prince tell of setting out secretly, within a fortnight of his repulse, for the home of the princess. This allusion to the small interval of time might, one would think, have been well enough cast in this way,

Then, ere two weeks were spent, I stole from court.

But what Tennyson really makes his lovesick hero say, to express that baldest of prose facts, is nothing less than this:

Then, ere the silver sickle of that month
Became her golden shield, I stole from court.

In Canto IV, where the narrative reaches the collapse of the prince's scheme, another notable illustration occurs. The prince, having rescued the princess from drowning and scaled the palace gates, walks up and down the esplanade some two hours or more. Tennyson makes him measure to us this lapse of time, not in denominations of chronometry, but of imagination and of the feelings, thus:

I paced the terrace, till the bear had wheel'd
Through a great arc his seven slow suns.

There are numberless examples of the same thing, in lines and parts of lines, throughout "The Princess" and other specimens of Tennyson's most careful work. There are illustrations rather neater and perhaps more numerous in Mrs. Browning. Shakespeare and Milton and Dante and Vergil, as we well remember, are adepts in the same craftsmanship. As for more thoroughgoing evincements of the proposition with which we began this topic, it will be enough to try some rhetorical experiments with the prose-poetic examples ventured under the last head. If a way can be found to cast such expressions edifyingly, the utmost consequences of the principle named

must be allowed. Nothing seems more hopelessly unæsthetic or barren of spiritual meaning than an utterance like,

It rained this afternoon for quite a while.

But, assuming the line to have had reference, as is true, to a shower in a certain city, where the storm sewers drain all the surface water of twenty-four square miles, and bring the river in such a case more inflow than any half dozen of its head streams, we get a hint of sufficient dignity to rewrite thus:

The river sources shifted to our roofs
For thrice an hour.

The second line,

I have not seen him since he was a boy,

though even more devoid of justifying sense, may be effectually rounded out and dignified after this fashion:

Enhancing years have lifted up the child,
Through some six feet of stature, to bold looks
And virile beard, since last we met.

Finally, we come to the rhymed couplet, cast, as we shall scarcely have forgotten, in the fullest Popean manner:

The days have grown so very long of late,
Street lamps are lighted now at half past eight.

Even this, in its turn, may be reinforced by larger suggestiveness of its ultimate and involved meanings, although the rhyme, which will be little missed, must be foregone:

At summer solstice now the sunsets lag,
And streets are twilight-lit till curfew time.

Imagination may be engaged by truths, as well as aspects of beauty, as these examples show. How this may be, and the law of its double activity, must be next inquired.

3. There are but three things upon which literature may be founded, or of which constructed—facts, truths, and aspects or experiences of beauty. Perhaps it has never occurred to us that literature cannot be compiled or composed of facts as such. For, were that possible, then would a book of logarithms or *The Nautical Almanac* be literature preeminently. The daily newspaper is made up largely of public happenings told as annals, and never rises to the rank of literature because of this fact-preponderance of material. In the editorial and corre-

spondence columns there is matter of a different sort, which sometimes mounts to the dignity and value of true literature. What must editorial writers and correspondents do to impart this permanent quality to their work? "They must write with curious care," says one. But what is it to write with curious care? The critic who is responsible for the answer just quoted is, to be sure, a producer of literature, yet does himself scant justice in professing to be merely an ingenious maker of phrases. Vergil, we may say, wrought literature according to Stopford Brooke's theory, as did also Dante and Milton and Gray and Rogers and Tennyson, and as also Burke and Macaulay and Walter Pater. But Shakespeare and Bunyan and Browning and Carlyle have been literature makers not less, yet cannot be said to have written with much curious care. If it were insisted that even Browning and Carlyle are no exception, then let us take Walt Whitman. Here is a man that will be admitted to have made some literature, but with curious carelessness, rather than curious care. Few, we suppose, will insist that the carelessness is more than incidental, or deny that his success has been due to his message, all in spite, rather than in consequence, of the formlessness of form. In like manner must it be finally agreed that even curious care never constitutes in itself the message, but is only an incident or ornament of the vehicle bringing it. There are men, it will be granted, who have written with very much of carefulness indeed—our college students sometimes do that—yet have not in the least succeeded in making literature or in discovering the secret of its power.

The thing that newspaper editors and correspondents must do to write what shall be worth reprinting and making permanent in books is precisely what everybody else must do to gain admittance to the noble throng who are making the literature of the world. They must use facts as the foundation, but do something more than tell the news brilliantly and glibly. They must achieve what historians do when they transform annals into history—bring to the surface the underlying significance of the facts. This is nothing less than what is often called interpretation, which is really the process of bringing to consciousness the spiritual type qualities involved

in any given happening or object. Facts address the intellect, and are of small significance until interpreted. To interpret facts, to identify the spiritual principles which they evince and for which they stand, calls into exercise the soul, the essence of one's being, and exalts consciousness to the realm of the real and permanent and satisfying. The quantum of life that men actually live is registered in the sum of their experiences upon this plane. It is only when men find truth or beauty, or facts potential of either, that they are inspired to write. If one draws a triangle, and by nice mechanical measurements ascertains that the sum of its angles equals two right angles, he establishes a fact which he is prompted to tell, perhaps, but not to write a book about, or send report of to the newspapers. But if he chances to discover that the angles of every triangle are always equal to two right angles, he has achieved a truth, and if it be new—no matter were he Euclid and publishing were as difficult and costly as in his day—he cannot but give it to the world. The impulse would be the same if he had discovered a new principle in education or economics or sociology. The case or fact by way of which the discovery was made would be interesting historically, as would be the apple that Newton saw fall, had it been preserved, but would otherwise be quickly dropped from mind.

The same is true in the sphere of beauty. If one encounters a lank, awkward, bucolic lawyer, and observes nothing in him different from others of his type, he has before his mind simply a human fact which he will perhaps straightway ignore. It is everybody's habit to ignore things that do not carry any ultimate or proximate spiritual significance. But if the observer finally interprets out of this lawyer's speech and behavior the character of a Lincoln, he has discovered principles of nobility and heroism that he is moved to set forth. Others, more moved and having ampler means or opportunity of interpretation, will put together books about him. But he may be minded to write at least a sketch, an essay, or an oration, to make his individual feelings known. The same is true of whatsoever other principle or aspect of beauty shall have been discerned in God or man or nature.

We are again reminded of the imperious control exercised

over us by the type forces enthroned within. These are what make typic things typical to us; they seek for the spiritual aspects, the final meanings of all things met with, and will not be denied gratification in some degree. It thus becomes apparent that the remarks quoted earlier in this paper, from the conversation about the persistent rainstorm, were but crude attempts to give play to type senses or type energies in the mind. These seize at once upon a fact, dissect it, and appropriate its heart of nobleness and worth, and if that seem wanting, feign oftentimes to have found it nevertheless. So the last, or "ultimate," are really the first and nearest, truths. That the three angles of every triangle equal two right angles is an "abstract" truth, last reached but existent before our triangle or anybody's triangle was ever drawn. Similarly, the manliness, sympathy, and altruism discerned in a Lincoln are "abstract" principles of beauty, tardily interpreted and appropriated by the developing soul, yet existent before human character or society began.

Truths and aspects or qualities of the beautiful alone engage and satisfy the soul; that is, if we accept that the good is but a manifestation of the beautiful and merged in it as the generic whole. Facts have no power except as they evince a truth or involve an experience of beauty. A triangle has no spiritual significance as such; but, as an exhibition of the "law" that its angles must always equal two right angles, it has power with the soul. That power is evinced by the "high seriousness" which the soul experiences in presence or on recognition of such truth. Greater truths induce the selfsame sentiment in a higher degree. This high seriousness involves or occasions a recognition of truth as one and unconditioned in a widened spiritual view which has been styled the "mathematical" and the "scientific" imagination, but belongs to all departments in the domain of truth alike. Again, aspects and manifestations of beauty occasion subjective experiences of enthusiasm generally known as idealization. There is always recognition of unconditioned beauty, and some subjective uplifting of the beauty discerned to or toward the unconditioned plane. This is the æsthetic imagination, or "imagination," as usually understood. Imagination is, however, a generalized or

abstract idea, and is properly only a name of the soul in the act of appropriating ultimate truth or beauty.

4. There are three modes of presenting meaning, answering to the three distinct kinds of meaning to be expressed—the fact way, the truth way, and the idealizing or beauty way. Let us take, as the simplest of possible examples under the first head, the sentence, "It was spring again." In this there is no hint of "truths" or "reasons," except in "again," which to most readers will not suggest much of natural law. There is also no hint of any effect from the sentence-meaning that should engage the feelings. This is the fact or prose way. The same idea may be communicated in such a way as not to declare, but merely to imply, the fact through the laws or reasons that compel the fact: "The sun climbed north from the solstice, the earth and the air grew warm, and nature opened again her breasts to flocks and men." In other words, the underlying principles of truth are brought to mind as causes and left to suggest the fact as their proper and necessary effect. Since the sensibilities are somewhat aroused, and in the direction of the sublime, and since the emotion produced is high seriousness, we recognize the mode of presentation as interpretative, and in the truth way. The sublime seems but a name of certain experiences of the truth kind. The same idea may be expressed in such a way as not to declare, but merely to imply, the fact through sentiments of beauty that the fact occasions: "The swallows came back from the south, the wild geese flew, screaming, northward, and the grass broke green again from the sere fields." In other words, the underlying principles of beauty in nature are brought to mind as causes and left to suggest the fact as their proper and necessary effect. Since the sensibilities are aroused, and the emotion produced is one of idealization or delight, the mode of presentation is interpretative, but in the beauty way.

It is now clear how Tennyson succeeded so easily in keeping the lines lately quoted from "The Princess" above the plane of prose. In the first example the real sense to be expressed is, "I was of the northern temperament and type." Hence the sentence, "For I was born in the North," and its prose-poetic paraphrase, "For I had had my birthplace in the

North," are really interpretative in the truth way, since they each make a cause do duty for one of its effects. But a principle so trite and familiar as this has little potency in arousing imagination, and might almost be mistaken for a statement of plain fact. Evidently the author, if he contemplated such an expression—as he certainly did not consciously—was dissatisfied, and sought further. If his mind, like Matthew Arnold's, had inclined to truth, rather than beauty, aspects, he would likely have soon discerned or devised something more potential of "high seriousness"—perhaps like this,

For Northern blood and fancies ruled my brain.

But Tennyson is not a truth-poet like Arnold; most of his interpretative lines and phrases are couched in the beauty way. So, here, he communicates his meaning by making us realize how it would feel to lie in a cradle with the north star shining almost directly overhead. Similarly, the other examples given are of the beauty or idealizing kind.

It has now become clear also how the recasting of the prose-poetic lines, attempted a few pages back, was so effective. They were retold in such a way as to bring to view, quite palpably, certain significant and edifying type qualities. If we can achieve type views of a fresh sort we can make literature by occasion of common things—as Lamb and De Quincey and so many others do. The famous *Essays of Elia* consist but of the simplest meanings, told in an interpretative vein. Each of the prose-poetic lines recast a few paragraphs back, it will have perhaps been noticed, was made over into a paraphrase of the truth kind. It would have been just as easy to change them to lines of the beauty sort, and so have recouched the examples in the third way, if that had been our mood.

5. In prose, typically, the thing to be known is made to do duty for that which is to be felt; in poetry, typically, the thing to be felt is made to do duty for that which is to be known. In prose, typically, all meanings, even emotional ones, are intellectually discerned; in poetry, typically, all meanings, even prosaic, are spiritually discerned. In poetry, spiritual discernment merges the literal; in prose, intellectual discernment is used in place of the spiritual. The character of each spoken or written utterance is not to be sought for

alone in the ideas and language composing it, but likewise in the mood and motives of the speaker or writer. When an author has emotion rather than knowledge to express he will try to make his audience feel instead of know; he will aim to enforce upon them some share in his emotion rather than to give them information. When we hear a cry of "murder" we know the object of the person in distress is not so much to declare a fact as to stir feelings of concern. When we have gone to the rescue we shall most likely find that it is not at all a case of murdering, but of wife-beating or abuse of children. We are made to feel first and get definitive knowledge later. So far as he may the poet does the same. He would make us feel, and is not much concerned, if he succeed, about what happens after.

It is as necessary to know what prose is typically, and what it is not, as to be definitely advised as to what is properly poetry and what is not poetry at all. One of our earliest notions is that whatever is not expressed in verse is prose, and that any one composition cast in unmetric and unrhymed forms is as prosaic as any other lacking the same embellishments. This theory is pretty certain, in due time, to be much shaken. Consciously or unconsciously we become persuaded of an essential difference between the language of the almanac or the market place and such utterances as we find, for instance, in the one-hundred-and-fourth psalm: "Thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind." These sentences are manifestly nowhere in the least a record of facts. They are nothing, barring the solemn style, but plain prose in respect to form, but are unmistakably something vastly beyond plain prose in respect to meaning. A little reflection will discover to us that by no conceivable rhetorical industry could they be reduced to prose, because in this case the overpowering and all-possessing sentiment cannot be made to descend to items or instances of intellectual knowledge. The thing to be felt is made to do duty for what is to be known, and, since it cannot be merged in

more definite knowledge, remains till the end of the experience wholly unexpanded into knowing. The same must be largely true of all examples in which a seer or poet attempts to impart an experience of the unconditioned. The sentences just quoted are interpretative, as all efforts to give expression to the sublime are interpretative, in the second or truth way. The opening utterance of the Hebrew Scriptures is a yet more potent and significant example: "In the beginning God brought into existence the heavens and the earth." This was originally the product of the most tremendous seership, and must have been indited by its pre-Mosaic author, and discerned for many generations by all truly spiritually minded readers, in a surpassing experience of mystic awe. Now that experience rounds out for us, or the most of us, with the revelations of the telescope and the spectroscope, and with our nebular and monistic theories, into somewhat of intellectual cognition. The language of interpreted truth and beauty is always lofty, but not always versified. Yet sometimes the mind that declares such meanings is not content unless there is added the minor rhythm that we call "meter," but that is native neither to the Hebrew nor the Anglo-Saxon race.

Interpretation is, then, the poet's secret—a secret he has himself not always consciously known. "The greatest thing a human soul ever does in this world," says Ruskin, "is to see something, and tell what it saw in a plain way. . . . To see clearly is poetry, prophecy, and religion all in one." Browning recognizes the same truth, we think, in a better view, by his division of poets into "seers" and "makers-see." It is not difficult for such, or even their humblest disciples, to recast the baldest prose meanings into poetic form. They need but to spiritualize the fact aspects, to transfigure the material and outward with light from the inner principles that they postulate or evince. We can always find some influence or element of the good, the beautiful, or the true, or of their antitypes, in every common thing. For one may make poetry, as is evident, from antitypal feeling. Milton does that, as did Dante long before, and as Goethe has done since.

G. A. Sherman.

Art. VIII.—THE KENOSIS.

The principal Scripture touching this question, and the one chiefly discussed, is Phil. ii, 5–8. There is considerable diversity in the rendering of the passage, and still more in regard to the meaning of the terms employed. It is, therefore, difficult to secure a perfectly satisfactory and decisive interpretation of it. But a close attention to the literal sense of the terms and phrases of the text will greatly assist us in our efforts to understand the passage.

The title "Jesus Christ" occurs about seventy times in the New Testament. It generally, if not always, refers to him in his incarnate state; for it is by no means clear that in this passage it is properly applied to him in his preincarnate existence. If only a few texts out of a large number can be so construed as to favor this theory, then the case seems quite doubtful. For it is not probable that a matter of so much importance would be left to depend upon a slender and inadequate foundation. When the proof texts are few they ought to be lucid and explicit. If their teaching is not clear and positive, but simply constructive, then an opposite deduction may be equally logical and conclusive.

The word "form" must be taken in the sense of likeness. The phrase "the form of God" is placed in antithesis with "the form of a servant;" and hence this term "form" is employed in the same signification in both instances. To assume the form or likeness of a servant was to take the place or condition of a servant, for that is just what Christ did. So, likewise, to be in the form or likeness of God, was to be in the state or condition of supreme Deity, and that is precisely the character ascribed to him. His Godlikeness consisted in the possession of the divine nature, attributes, and personality, and the consequent majesty and glory of the Godhead. "He thought it not robbery to be equal with God." He considered it no unlawful undertaking to grasp and retain equality with God; that is, to possess, exercise, and exhibit divine majesty and glory to their fullest extent in his incarnate personality. And it would have been no injustice if he had done

so, because "God was in Christ;" "in him dwelleth all the fullness of the Godhead bodily."

"He emptied himself." This is a literal translation, but its application is in controversy. It is generally referred to the deity of Christ; but that is evidently a misapprehension. Of what did he divest himself? Not of his divinity, nor indeed of anything essential to it, for such an emptying must be utterly and forever impossible. He certainly possessed a theistic personality, and exercised divine prerogatives in his incarnate state. Where then is the evidence of self-abasement in the divinity of Christ? The incarnation of Deity was a marvelous condescension, but not necessarily a humiliation or self-abasement. The embodiment of the Deity was simply a modification in his condition, and by no means of his essential personality. It is true that the deity in Christ was enswathed in his humanity, the glory of his Godhead was obscured by his personal environments, and the divine prerogatives were exercised by his subordination to the will of the Father. But that was not a *kenosis* of his deity, nor an elimination of his glory, nor a taking away of his authority. This was simply an official subordinacy, and perfectly consistent with his divine character.

And here the question recurs, What then was the *kenosis* of Christ? It was confined chiefly, if not entirely, to his human personality and to his Messianic offices. The phrase "he emptied himself" is a general statement of the case, and this is sustained by three distinct specifications:

1. "Taking the form of a servant," literally, "a bond servant"—the lowest social position. Not simply did he become a servant of God and of the Church, but a bond servant of the human race. He bound himself to make any sacrifice and to render every service for the ransom and restoration of sin-ruined souls. In himself, as divine, "he was rich," his resources were unlimited. Nature was subject to his will, and the universe was at his command. By his volition water was changed into wine, and the loaves and fishes multiplied into an ample repast for thousands. And yet he went down into the depths of poverty and suffered want. He subsisted by the charity of friends, and was buried in a borrowed tomb.

He "made himself of no reputation." He mingled with the poor, the oppressed, the outcast, and the guilty. He submitted to insult and injury, to reproach and slander, and maltreatment of the grossest kind. All this he endured in order that he might reach the lowest man, lift him up into the light of a new life, into conscious favor and fellowship with God, and ultimately into everlasting glory and bliss.

2. "Being made in the likeness of men"—"in the likeness of sinful flesh" (Rom. viii, 3). This refers to the moral elements of his nature and the probationary conflicts involved. He was a real man, and just as much like other men as he could be, without sin. He endured the trials and afflictions incident to human experience—"a man of sorrows, and acquainted with grief." His sensibilities were acute; hence he could not fail to be deeply grieved by unkindness, injustice, cruelty, and moral wrong. His suffering life was also burdened with our great load of sadness and sin. "Surely he hath borne our griefs, and carried our sorrows."

Again, he underwent the severest moral conflicts. Some of his disciples were weak and vacillating; others betrayed his confidence. His enemies were numerous, powerful, cruel, and unprincipled. A generation of vipers swarmed and hissed in his pathway; and that old serpent, the devil, challenged his supremacy and endeavored to destroy his kingdom. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." The name "Jesus" indicates the human personality. Deity cannot be tempted. "Led up of the Spirit." Not by the Paraclete, for he was not yet given. But the divine Spirit or essential Deity, who dwelt in him bodily—divinity incarnate—led him to the battlefield. "To be tempted of the devil." This was the chief of the fallen angels—the most desperately wicked being in all the universe. It was, indeed, a great self-abasement for Christ to meet Satan in such a combat. But it was intimately related to his great mission as our Saviour. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." His temptation was severe, persistent, and repeated. Doubtless Christ felt the force of his temptations; otherwise they would have been no trial at all, and he would

not have been "tempted like as we are." But our divine champion wielded the sword of the Spirit with such masterly skill that the great adversary was compelled to retreat before the invincible and victorious Son of God. The devil "departed from him for a season."

3. "And being found in fashion as a man." Christ had the physical constitution of man, its liability to suffering and death. If he had been physically immortal, he could not have died at all. But if he was to atone for our sins by the sacrifice of his own life, then he must be mortal like other men. It is evident that he was mortal, for he actually died upon the cross. "He humbled himself." His whole life was a continuous and increasing humiliation, at last "becoming obedient even unto death."

And here is the tragic consummation of this wonderful *kenosis*—"even the death of the cross"—the most ignominious death, the punishment given to the worst of felons. Jesus was crucified between two thieves, as if he were the chief criminal of them all. Wicked men and fallen angels triumphed over him. In the hour of his final agony the Father veiled his face. Then his glory was totally eclipsed, his majesty was buried in Joseph's tomb, and his soul went down into Hades. Such was the profound self-abasement of Jesus Christ.

Thos. Major

Art. IX.—GOETHE.

Emerson, describing his visit to Wordsworth, in 1833, says: "He proceeded to abuse Goethe's *Wilhelm Meister* heartily. It was full of all manner of fornication. . . . He had never gone farther than the first part; so disgusted was he that he threw the book across the room." * Wordsworth is by no means the only judge who has "never gone farther than the first part," and it is doubtful whether any great writer has ever been approached with more prejudice. In more recent years some of the blame may perhaps be laid upon the Germans themselves, who, especially since the Franco-Prussian War, have often taken on an air as though Goethe had exhausted poetry, and as though the English-speaking world must look to Germany for all literary ideals; whereas, every great literary and intellectual uplift in Germany, and by no means least in the case of Goethe himself, goes back directly to England. The depreciators of Goethe are not usually those who have come to know him at first hand, and they are responsible for much suffering from that chief of all earthly trials, the dogmatism of the uninstructed. He never condescended to charlatanism in order to attract the masses, and he made use of difficult allegory in conveying recondite truths.

We must follow Goethe historically, remembering that his youth was stormy and unclarified; we must take into account the most varied and apparently contradictory manifestations, and deduce our result from the sum total.† The purpose must be separated from the subject-matter; the works were written boldly and freely, and must be received and interpreted in the same spirit which attended their birth. Problematical natures are often delineated, as in the dramas of Shakespeare, who gives us the best key to the interpretation of our poet. Nor must we forget his own desire:

> Whom do I wish for my reader? The one most candid, forgetting
> Me, himself, and the world; wholly absorbed in my work. ‡

Certain it is that the mighty personality of Goethe is one of

* *Works*, v, 24.

† Comp. Harnack, *Goethe in der Epoche seiner Vollendung*, p. 201.

‡ *Vier Jahreszeiten*, No. 62.

the great possessions of our race, and not yet to be dispensed with. The more important men who have devoted themselves to German literary studies—such as Carlyle, Wilhelm Scherer, Herman Grimm, and Erich Schmidt—have been attracted irresistibly and more and more exclusively to Goethe as the central fact, just as every sincere student of art becomes more and more subject to the influence of the Greeks. While it is a most costly thing to attempt to maintain decaying relics of bygone ages, there are heritages the loss of which would sensibly impoverish mankind.

Goethe's genius is, before all, a poetic and artistic one. "It was for æsthetic ends that I was created," he said in a conversation with Friedrich von Müller.* From his works alone may be deduced a firmly grounded system of normal æsthetics. The pure beauty of his art is perennial, and

> Still will keep
> A bower quiet for us, and a sleep
> Full of sweet dreams, and health, and quiet breathing.

How immense his literary debt to England, even in the so-called "German" element of *Gemütlichkeit*, need not be discussed here. In the period of his creative maturity he is particularly the prophet of Hellenism in art and letters.† After the most varied attempts and studies his artistic theories became settled into a firm conviction that Greek art embodies the noblest simplicity and quiet greatness, and gives permanent and absolute canons of literary excellence, combining naturalness and high culture, freedom and law. He says:

> Clearness of vision, cheerfulness of acceptance, easy grace of expression, are the qualities which delight us; and now, when we affirm that we find all these in the genuine Grecian works, achieved in the noblest material, the best-proportioned form, with certainty and completeness of execution, we shall always be understood if we refer to them as a basis and a standard. Let each one be a Grecian in his own way; but let him *be* one. ‡

A concise putting of his final creed is contained in the little poetical dedications—a feature borrowed by Emerson

* January 20, 1824.

† Michaelis, *Goethe und die Antike, Strassburger Goethevorträge*, 115 ff.

‡ Quoted by Professor Jebb in the *Atlantic Monthly*, lxxii, 552.

for his essays—prefixed to his treatise on *Art and Antiquity*, 1821:

> Homer has long been named with praise,
> And Phidias in these later days.
> Against the two none may contend;
> This truth no mortal should offend.
>
> Be ye welcomed, noble strangers,
> By each truly German mind:
> Only in the Best and Highest
> Can the soul true profit find.

This gospel of Greek art was preached with a call for enthusiasm and devotion, but with a demand for severe disciplinary preparation and slow training, as in the days of art under Pericles or the Medici. This element preserved Goethe from the unsound tendencies of the most modern "return to nature." He seeks nature where it is most healthy and beautiful; the crying evil of the present naturalistic movement is that it chooses the vile and the unlovely as an end to its efforts, and art thereby defeats its own chief purpose. Goethe's feeling for the wholesomeness, vigor, and moderation of the Greeks protected him from sickly pessimism and brutal naturalism.

For Goethe's great service to the national literature lay chiefly in the fact that he did return to nature. He holds the mirror up in a way that only Shakespeare has surpassed, and of all natural phenomena the soul of man claims his chief interest, as is especially shown in his dramatic characters. From the *Heath-rose* and *Werther*, both created for an age that needed "heart" above all things, to the end of his life his works come forth from a full, warm feeling; they are strong, genuine impressions, put into symmetrical form. He often emphasizes the preeminence of truth in art: "The inner content of the object to be elaborated is the beginning and end of art;"* "I do all honor to rhyme and rhythm, but the really deep and effective, the truly formative and inspiring part of a poet's work, is that which still remains after it has been translated into prose;"† "All talent is wasted if it be spent upon an unworthy object."‡ Those who see in our

* *Dichtung und Wahrheit*, vii.
† *Id.*, xi.
‡ *Conversations with Eckermann*, i, 55.

artist one who sacrificed content and purpose to æsthetic beauty err grievously. "Art for art's sake" in its narrower sense had for him no meaning. With all the joyousness and grace and charm of his art, he wrought his apparently most casual work with an underlying purpose of "asserting eternal Providence and justifying the ways of God to men." He well terms his "epigrammatic" poems "the sportive embodiment of profound thought." The artistic clearness, serenity, and repose are so perfect that we can easily forget that the artist uses all these qualities as the expression of a deep intent. From the simplest love motive to the profoundest speculations in philosophy all is breathed into matchless form, symmetrical, melodious, and pure; largely on this account is it true of his works that "the human race takes charge of them that they shall not perish." The realism which sees clearly the facts of life is joined to the idealism which transmutes facts into the higher truth. Goethe's sonnet "Nature and Art" (1802) sums up definitively the poet's æsthetic theory:

Nature and art seem ofttimes to be foes,
But, ere we know it, join in making peace;
My own repugnance, too, has come to cease,*
And each an equal power attractive shows.

Let us but make an end to dull repose:
When art we serve in toil without release,
Through stated hours, absolved from vain caprice,
Nature once more within us freely glows.

All culture, as I hold, must take this course:
Unbridled spirits ever strive in vain
Perfection's radiant summit to attain.

Who seeks great ends must straitly curb his force;
In narrow bounds the master's skill shall show,
And only law true freedom can bestow.

Even Professor du Bois-Reymond, in his trenchant attack upon the influence of Goethe, † calls him "the chief lyric poet of all time." Goethe emancipated Germany from bondage to the "correct"—of which he said, "Correctness is not worth sixpence if it has nothing more to offer"—by showing the

* We have in *Werther* (Am 26. Mai) a strong expression of his youthful antipathy to rules in matters of art.

† *Goethe und kein Ende*, 1883, p. 13.

poetic value of the common, natural occurrences of life. His poems are to be referred to definite personal experiences, and come from the depths of the heart; they are the necessary outlet of suppressed emotions; individual experiences are expressed in so vigorous and effective a way that they become typical of a whole range of related psychological phenomena. He finds in the phases of nature and in the simple figures of daily life the adequate poetic interpretation of the moods of the soul. His poems, "woven from sunbeams and odors of morning," have a musical fullness and melody, a grace and breeziness, an elfin lightness and airiness, an irresistible dramatic power, or at times the sweet pathos of mournful elegiac cadence. They refresh, soothe, charm, alleviate, stimulate, and dissolve. This many-sidedness belongs, as well, to the dramatic and prose works, reflecting, as they do, the different periods of the poet's life, but each genuine and true to itself, and each at the summit of its own class, whether romantic, classic, or oriental, contemporary or mediæval. It is a tableau of human experience, subject-matter for the study of mankind. His prose style is clear and luminous, serene in its harmony, strong and uninterrupted in its flow.

Goethe was an interpreter of human life in the fullest sense. We confess to a certain charity toward those champions of Christian morals who discard Goethe altogether, because he did not at all times practically embody the principles of Christian ethics. Such a standpoint is heroic, in being willing to sacrifice any advantage rather than give up the one thing needful; but the alternative seems unnecessary, and is based, perhaps, on too narrow an interpretation of 1 Cor. ii, 2. St. Paul himself made much use of worldly learning, and had a wide knowledge of human experience which particularly fitted him to be "all things to all men;" he confessed himself "debtor both to the Greeks, and to the Barbarians," and commended "whatsoever things are true." There is danger of obscurantism in dispensing with the study of human history as a whole, a danger into which Luther sometimes fell, as when he denounced Aristotle as a "damned, insolent, treacherous heathen." The sanest truth is contained in the words of Professor Dowden:

Such an oceanic writer as Schiller or Goethe may contain within his vastness some things that belong to the rankness and garbage of the earth; but so antiseptic is his large and free vitality, played upon by the sun and breeze, so wholesome is his invigorating saltness, that we may dash fearlessly across the breakers, and quit his sands and shallows for a gleeful adventure in the deep.*

Psychological knowledge is a chief aim of Goethe-studies; he was both universal and impressionable. Applicable are his own youthful words in regard to Shakespeare: †

That which is termed evil is often another phase of good, is as necessary to its existence, and belongs as much to the whole scheme of things, as that the tropics should blaze and Lapland should freeze in order that there may be a temperate zone. He conducts us through the whole world, but we tender, inexperienced souls scream out at every strange grasshopper that jumps across our path, "O, good sir, the monster will swallow us!"

He grasped life as a whole, not in things or parts, and found everywhere in this complex drama sources of enlightenment, entertainment, and elevation. From the manifold world which he presents to us we may get that which we are fitted to appropriate; he does not give us a ready-made product. His own life was most typical of what humanity may accomplish. He founded no school, but liberated his age by giving it inward freedom through truth. Says Carlyle:

And knowest thou no Prophet, even in the vesture, environment, and dialect of this age? None to whom the Godlike had revealed itself, through all meanest and highest forms of the Common; and by him been again prophetically revealed: in whose inspired melody, even in these rag-gathering and rag-burning days, Man's Life again begins, were it but afar off, to be divine? Knowest thou none such? I know him, and name him—Goethe.‡

It must not be forgotten that Goethe was opposed to a false liberalism: "All that sets free the soul, without at the same time giving us self-mastery, is destructive." § In his scheme of life he demanded full scope for faith and will.

Goethe is a great observer and recorder of the facts of life, rather than the dogmatic exponent of a rigid systematic

* *Transcripts and Studies*, p. 252.
† *Zum Shakespeares Tag*, 1771.
‡ *Sartor Resartus*, book iii, ch. vii.
§ Quoted by Harnack, p. 202.

philosophy. He drew wealth from all systems, but was subject to none. While there are apparent contradictions there is a consistent tendency. "I never imagine," he says, "that I have compassed the truth, but one thing I know, I am headed toward the truth." * Says Professor Münsterberg: "God and man, nature and the mind, law and freedom, science and art, religion and history, social questions and ethics, were within the range of his earnest study." Although his interest was directed more toward life and action than toward speculation, he gathered a rich store of golden fruits of knowledge of human nature, society, and thought, and a body of practical synthetic philosophy which he honors his reader by imparting with utter sincerity. Many a youth who is paralyzed by coming gradually or suddenly to perceive that he possesses only an empirical grasp upon the problem of life might have been saved this most bitter experience had Goethe been his schoolmaster. Especially in our country, where sophistry so often passes for demonstration; where tumid rhetoric is substituted for reasoning; where romantic sentimentality, emotional appeals, and crude generalizations often serve for facts; where the radical delusion so often prevails that any man can be anything he elects to be or gets others to elect him to be—there is wholesome instruction to be gained from this superbly endowed student of life; and it is significant for us that his final theoretical result so closely approaches the one to which we are also tending, namely, that the æsthetic ideal is to be postponed to the practical, that the welfare of society is not to be reached through abstract speculation but by labor and accomplishment. Goethe admitted that there were certain insoluble problems, but held that there must be a practical decision in regard to laws of conduct, and the sum of his ethics is, Do faithfully and enthusiastically your own duty to society each day. The perception of truth is not enough; it must be embodied, acted out, applied The highest work of art is the individual life. Truth can be reached only by the most conscientious endeavor in practice, and the restless striving and yearning of the individual must be brought to a steady, purposeful activity for the good of all men, and not for oneself.

* *An Schultz*, Oct. 25, 1820.

The law of unselfish love to one's fellow-men is the corner-stone of Goethe's philosophy of life. This self-surrender and self-limitation is the release from the feverish quest after all knowledge and all enjoyment; it is the practical philosophy which Goethe preached most insistently.*

How noble is Goethe's counsel to young poets † (contrasted, for instance, with Heine's melodious wails of the spoiled child over certain forms of happiness that he has missed):

> When, on entering into active, vigorous, and, at times, disagreeable life, where we must all feel that we are in fact but dependent parts of a great whole, we clamor for all the earlier dreams, wishes, hopes, and good things of our youthful fairy tales, then the Muse takes her leave and seeks the companionship of the one who cheerfully practices resignation and who easily recovers his serenity; who knows how to get some good gain from every season of the year; who concedes its advantages to the skating rink, as well as to the garden of roses; who quiets his own sorrows and looks resolutely about him to find an opportunity of alleviating another's pain or promoting another's joy.

Utterly misleading is Professor Dowden's charge that Goethe "neither taught nor practiced the surrender of one's inmost personality to something higher than the Ego," ‡ for this is precisely what the lesson of existence did teach him, and which he proclaims as the first rule for the conduct of life. § He enjoins resignation, submission, and surrender, not as leading to quietism or the extirpation of one's powers, but that one may give himself to new and better activities; not prohibition and omission for their own sake, but as clearing the way for continuous, positive action. This ideal of devoted labor and service "he taughte, and first he folwed it himselve."

As a young man he writes to his mother from Weimar, ‖ "I have all that a man can wish, a life in which I daily exercise my powers, and daily make some growth." And in his diary of about the same time he says, ¶ "The pressure of practical duties is most excellent for the soul; when it lays

* Windelband, *Strassburger Goethevorträge*, p. 103.
† In *Kunst und Altertum*.
‡ *The Case against Goethe*, *Cosmopolis*, ii, 641.
§ Comp. *Marienbad Elegy*.
‖ August 9, 1779.
¶ January 13, 1779.

them aside it refreshes itself more freely, and really enjoys life." Step by step throughout his long life he strove upward in action, enthusiasm, and accomplished duty. He welcomed all that could help his growth, even harsh and bitter criticism. He was a model, self-sacrificing servant of the commonwealth. In his latest estimate Herman Grimm says of him, "He always considered his civic duties as the highest and most binding, and unreservedly put all other subjects of thought and action into a secondary place." * "Who bade Goethe superintend buildings, control the military chest, regulate public roads?" asks Professor Dowden, sneeringly. There is probably no other explanation than in the high demands of Goethe's own noble nature, comparable in this to Milton's, whose unselfishness called forth Wordsworth's tribute:

> And yet thy heart
> The lowliest duties on herself did lay.

His theory of the welfare of the State demanded the faithful performance of the special duty of each man, from the sovereign to the day laborer.† He had, to be sure, a mistrust of the ability of the masses to conduct personally the functions of government in a scientific way; and there are not wanting later observers who, like Amiel,‡ suspect that "the modern zeal for equality is a disguised hatred which tries to pass itself off as love." He demanded, however, the association of all men for the common good, and in *Wilhelm Meisters Wanderjahre* he forecast theoretically, and with profound political sagacity, a new socialistic era in which every individual shall be educated for the service of the State.

A word as to his ethics of the sexes, a matter in which we must not be misunderstood as tolerating for a single instant loose laws of conduct. Absolute purity is the fundamental safeguard of humanity's highest interests, and laxity here is the most fatal of all destructive social errors. But let us not lose all sense of proportion or justice in dealing with the individual Goethe. Luther, in criticising the style of certain fathers of the Church, says, "The good fathers lived better

* *Das XIX Jahrhundert in Bildnissen*, ii, 317.
† Harnack, p. 201.
‡ *Journal*, December 4, 1863.

than they wrote." * But it is, alas! even more true that many of the world's most cherished benefactors have written better than they lived. We do not ban all the works of Shakespeare or Burns or Solomon, or altogether repudiate the high civic services of some of the most efficient statesmen, because of their personal ethical defects; nor do we utterly execrate the memory of Milton because his theories of divorce were loose and destructive. Loquacious critics forget that the adored Schiller, who found in happy marriage with a noble woman a full solution of his moral difficulties, exhibited a vehement advocacy of beastliness in his earlier poems which finds no parallel in Goethe. The latter's Leipzig and Roman periods, especially, countenanced a destructive social order, and this fact cannot be too strongly condemned and deplored; on the other hand, no man has done more to glorify the highest bond of social order, a great pure passionate love—a love which leads to self-sacrifice and disciplinary development, a love unspeakably sacred to every man who

> Remembers how his father's eyes
> Once on his mother used to brood.

For this reason Goethe's teachings in regard to the relations of the sexes are, in the main, wholesome and commendable. Humanity, in its lower stages, has required much emphasis of checks and safeguards. The fire, which warms and cheers and enlivens, contains the possibilities of the most fearful disaster. No house was ever swept from its foundations by a feeble rill, but shall this be preferred to the powerful stream, able to bear along the freights of a nation? There is a distrust of the stronger human emotions, not entirely unknown in America, which impoverishes life and countenances much misery; which everlastingly preaches repression, instead of going on to perfection; which advocates the false and morbid thought that all sensuous love is sinful; and which makes one believe that there may be even a need, in some places, of reviving the doctrine of the *réhabilitation de la chair*, not in the devilish and degrading sense of "Young Germany," of Walt Whitman and Le Gallienne, but in the spirit of Martin Luther or of Goethe in *Hermann und Dorothea*, to

* *Tischreden*, iv, 373.

which work we refer critics for a German picture of normal social life.

Professor Windelband declares that no one can estimate Goethe who fails to recognize how essential an element of his character was his religious feeling.* It was this feeling which brought him into opposition to the absolute individualism of the Storm and Stress period. There had been a potent atmosphere of religious influence in Goethe's intimate surroundings from youth up. His strong friendship for such persons as Jung-Stilling, Fräulein von Klettenberg, and Lavater illustrates these tendencies. His religion settled into a conviction that man is shut in and determined by a higher, purer, unfathomable, eternal power, and that he must gladly and reverently surrender himself to its will. Prayer should chiefly be for lofty thoughts and a pure heart, and its result should be submission and gratitude. His belief in God was more directed toward the manifestations of his power in goodness, reason, and love than toward formal abstract theories as to his existence and personal nature. He believed in a deep religious reverence as the foundation of all character and usefulness. A dominating consciousness of union with God is taught by him to be indispensable for peace and successful activity. He believed in immortality as the logical continuance of the exercise of powers that had been developed by strenuous fidelity through life. "Those who have no hope of a future life," he said to Eckermann, "are already dead for this one." † His reverence for the Bible made him distinctly averse to the higher criticism. He called himself a Christian, and maintained a worshipful reverence toward Christ as the divine manifestation of the highest principle of virtue. "Let intellectual culture," he said, "advance as much as it may, it will not get beyond the loftiness and moral culture of Christianity." ‡

His immense services to the intellectual life of Europe cannot be recounted here. He called German poetry into being; his diction supplied his nation with an art-implement such as it had vainly been striving to acquire since the days of the

* *Strassburger Goethevorträge*, p. 96.

† *Conversations*, i. 85.

‡ *Conversations with Müller*, April 7, 1830.

Reformation; the magic inspiration which he gave to the whole tribe of younger poets, such as Rückert, Geibel, Platen, and Heine, can never be measured. In an entirely different field he gave a great widening to the scope and method of the study of the natural sciences. Despite his unfortunate contest with Sir Isaac Newton in the field of physics, modern thought concedes that he laid for all time the foundations for the physiological and psychological study of color.* He is the transmitter of Germany's contribution to the common wealth of modern civilization, representing its "prophetic foresight, its clear-eyed perception of things as they are, its mathematical profundity, physical accuracy, philosophical elevation, keenness of intellect, mobility of poetic imagination, and harmless enjoyment of nature." † He is a colossal manifestation of creative power. Napoleon, after looking at him attentively, said, "*Vous êtes un homme;*" and it is chiefly this fact that renders Goethe worthy of the earnest study of mankind.

* Jacob Stilling, *Strassburger Goethevorträge*, 147, ff.
† Goethe, in *Farbenlehre, historischer Teil.*

James Taft Hatfield

Art. X.—INFLUENCE OF JAMES ARMINIUS ON MODERN RELIGIOUS THOUGHT.

A gifted young Dutchman—who had passed through a long and varied curriculum of theological and philosophical study; who, in his progress through the intellectual *stadium*, had won golden opinions from the most learned, judicious, and distinguished men of his age, had excited the loftiest hopes of his most intimate and discerning friends, and had left the echoes of his academic fame resounding in three of the most celebrated universities in Europe—settles, in 1588, as pastor over one of the leading churches of the city of Amsterdam, at that time entitled on account of its close commercial relations with the great trading centers of Europe and the Orient to be called the hub of the mercantile universe. Handsome in person and aspect, graceful and dignified in manner, gifted with a melodious and admirably managed voice, eloquent, powerful, persuasive in speech, and exhibiting withal a ripeness of erudition, a maturity of judgment, a calmness and devoutness of temper, a power of self-command, and a mastery of all the principles of logical disputation quite beyond his years, the young clergyman soon becomes immensely popular in the great Dutch city.

In addition to his renown as a scholar, theologian, preacher, and disputant there attaches to his personal history a certain element of pathos and romance which appeals powerfully to all noble and chivalrous natures. In 1555, only five years before his birth, in the old town of Oudewater, Charles V, with trembling hand resting on the shoulder of the tall and stately form of the young Prince of Orange, had tearfully handed over the government of his vast dominions in Europe and South America, including his rich Burgundian inheritance of the Low Countries, to his son, Philip, in the great hall of the palace of the Dukes of Brabant in Brussels, in presence of the knights of the order of the Golden Fleece and the lords and grandees of Belgium, Holland, and Spain.* Already the population of the country had been decimated by the

* Motley, *The Rise of the Dutch Republic*, vol. i, p. 107.

wasting but unwearied policy of the persecutor. Motley observes:

> The execution of the system was never permitted to languish. The number of Netherlanders who were burned, strangled, beheaded, or buried alive, in obedience to his [Charles V's] edicts, and for the offenses of reading the Scriptures, of looking askance at a graven image, or of ridiculing the actual presence of the body and blood of Christ in a wafer, have been placed as high as one hundred thousand, and have never been put at a lower mark than fifty thousand.*

Already the Inquisition and its ruthless agents had goaded a noble and intelligent people to madness. But the little finger of the Spanish Rehoboam is to be thicker than his father's loins. Philip II is yet to develop that character for cruelty and treachery which is to place him in an order by himself, even among the greatest monsters of history. The merciless tyranny of his tool, the Duke of Alva, and the struggle of the Netherlands for civil and religious freedom under the leadership of that wary diplomat and indomitable patriot, William of Orange—doomed at last to die by the hand of the assassin —are yet to come. Lovers of their native land are to be moved to tears as they contemplate the decline of trade, the decay of once prosperous communities, and the impoverishment of the national resources to relieve the chronic impecuniosity of a monarch to whom they owe no obligations of gratitude or affection, and as they look upon the growing terror and desolation brought about by war, wholesale judicial murder, and voluntary exile; and yet the cause of freedom is at length to triumph, and Spain is to be compelled to relinquish forever the fairest and most valuable of her possessions in either hemisphere, and to witness the beginning of that disintegration of her vast empire which is still progressing in our own day.

But, if the period of twenty-eight years through which Arminius had already lived may be considered one of the most eventful and most disastrous of his country's annals, the story of his personal life during that same interval makes a recital equally pathetic and impressive. From the moment of his birth to the hour of his appearance in the strenuous public life

* Motley, *The Rise of the Dutch Republic*, vol. i, p. 114.

of the populous and busy emporium of western Europe the ordinary lights and shadows of human experience have checkered his path in forms the most extreme and striking. The death of his father leaves him, while yet a mere infant, together with two other small children, to the care of a widowed mother; and the tears of his childhood, during those years of domestic anxiety and hardship and national disquietude and conflict, are often mingled with hers. At fifteen years of age his noble-hearted friend, Theodore Æmilius—an ex-priest of Utrecht—who has generously undertaken the charge of his education, dies, leaving him without friend or resources. And, although the sleepless Providence which molds our lives provides in the most unexpected manner another benefactor on the very spot where the first had fallen, in the person of the noble and learned Rudolph Snellius, who is at the moment in Utrecht on a visit to his native land, the timely gleam of good fortune proves to be immediately prelusive of one of the deepest sorrows that a young and tender heart can ever know. For, no sooner has the talented and aspiring youth reached the home of Snellius in Marpurgh, Hesse, than he hears of the total destruction of his native town, Oudewater, by the Spaniards. For fourteen days he nurses his sorrow without intermission, shedding tears almost hourly.* At length, impelled by eager desire to know something definite as to the fate of his widowed mother, sister, and brother, he suddenly leaves Marpurgh afoot, only to find on reaching the still burning ruins of the town that his worst fears are realized. The fate of Haarlem and Naarden † has been repeated. The Spaniard has once more been true to his instincts, and men, women, and children have been indiscriminately slaughtered. Nothing remains except "the lovely plain on which his Ilion once had stood." Returning to the far-away Marpurgh, burdened with grief, as he came, except that the little spark of hope he had been cherishing as to his family and kindred has died, he at once prepares himself with characteristic resolution to enter the new University of Leyden erected by the Prince of

* "*Hic sane nuncius juvenilem ipsius animum adeo adflixit, ut totos dies quaturdecim ejulatibus perpetuis et lacrymis consumserit.*"—Caspar Brandt, *Vita Jacobi Arminii*, p. 13.

† Motley, *The Rise of the Dutch Republic*, vol. ii, chap. viii.

Orange to commemorate the invincible valor of the citizens of Leyden, who—though reduced to a precarious diet of starved rats and mice, the leaves of the trees growing in the streets, and other unmentionable items of subsistence—held out against the enemy till he was compelled by the flooding of the country and the arrival of the brave mariners of Zealand to retire from the siege. Here, where in other days he is to occupy and exercise the important function of professor of theology and be the recipient—at the hands of his colaborer in sacred studies and relentless antagonist in theological dispute, Gomarus—of its first divinity degree; where through six troubled years he is to contend for nobler and worthier views of God and better hopes for man; where he is doomed to die—the victim of *odium theologicum* in its worst form, and where his name and memory are to be forever honorably associated with the history of the city and university, Arminius at once distinguishes himself, winning in an equal degree the confidence of his instructors and the admiration of his fellow-students. His six years' residence at Leyden only serve still further to exalt the hopes of his growing circle of friends, who at length succeed in inducing the burgomasters of Amsterdam to recommend him to the master and officers of the wealthy Merchants' Guild of the city, by whom he is maintained for four additional years of study in the two most distinguished universities in Europe favorable to the doctrine and discipline of the Reformed Churches, namely, Basle and Geneva.

Thus equipped by a thorough intellectual discipline, by travel in Italy, by wide intercourse with the leaders of thought in many lands, by a comprehensive acquaintance with the science, philosophy, and theology of his day, Arminius is welcomed to the city of Amsterdam. He is regarded as the rising hope, the coming champion of a mailclad and militant Calvinism. He is understood to accept and defend it in its most rigid form, as Supralapsarianism. The venerable and renowned Beza—who, by his remarkable energy, erudition, and eloquence, had widened the domain of Calvinism, extended the fame of Geneva,* and elaborated the doctrine of

* Brandt in speaking of the University of Geneva says: "*Illustrissimorum ingeniorum feracissima mater et palæstra id temporis habebatur.*"—*Vita Jacobi Arminii*, p. 19.

the divine decrees to a degree of rigidity far beyond anything Calvin himself, in his later life, at any rate, ever dreamed of —indorses the brilliant young theologue and recommends him to the confidence and affection of the Dutch churches. The scholarly Grynæus publicly applauds him at Basle, and induces the university to offer him at the public expense the highest academical honor it could confer—an honor which his good sense and rare modesty refused. At Padua he attracts the notice of the most celebrated professor of philosophy of his day, Jacobus Zarbarella. In the peculiar phraseology of the time he is "the file of truth," "the touchstone of trial for men of genius," "the razor of budding errors." * No young theologian has fairer prospects before him, if he will only continue to swear in things theological by Calvin and Beza. "He is borne along to fame and glory," to use the language of Peter Bertius, Regent of the College of Divinity at Leyden, in his funeral oration, "with sails full-stretched, prosperous gales, and with his company of rowers in a complete state of efficiency; he has gained the approbation and favor of all who know him." † But God in his providence has equipped and disciplined him for something worthier than to lisp the erroneous or meaningless dogmatic lingo of his age, to rest upon his oars and glide downward with the theological current at his ease. William Farel had solemnly adjured young Calvin, as he was passing through Geneva in 1535, to turn his face at once to the enemy and throw himself into the fight for truth and righteousness against the organized error and corruption of Rome; and he had done so, thus affording another illustration of the truth that only those who know how to obey ever develop any striking capacity for command. Now, half a century later, a similar, though perhaps higher and more authoritative, mandate is to test the young Hollander's loyalty to truth and rouse the latent heroism of his nature.

Very curiously the great problem of his life at last confronted Arminius. But, to understand it fully, it will be necessary to sketch briefly the state of theological opinion in his time. Whatever may have been the private sentiments of Ar-

* "*Alii ipsum limam veritatis, alii ingeniorum cotem, alii novaculam succrescentium errorum appellabant.*"—Brandt, *Vita Jacobi Arminii*, p. 36.

† *Works of Arminius*, Nichols Edition, vol. i, p. 29.

minius concerning the abject enslavement of religious thought within the Reformed Churches to the theological system-builders of Geneva, it is probable that his inborn love of peace and his instinctive shrinking from public prominence, which at times seemed to closely border on timidity, would have withheld him from attacking, of his own initiative, the errors he secretly detested and deplored. It is certain he would have restrained himself in any case if Calvinism had been bringing forth fruits meet for repentance, and had been generally succeeding in molding manly natures for the citizenship of earth and for the inheritance of the life everlasting. But circumstances now transpired which openly challenged the sincerity and courage of his convictions, and made silence or evasion impossible. The Supralapsarianism of Beza, which was a distinct advance on the already sufficiently rigorous system of Calvin, was a comparatively new thing in the Netherlands, whose churches and theologians during the early decades of the Reformation had leaned toward Sublapsarianism—holding the reputedly milder view of St. Augustine, of Sohnius, a distinguished professor of divinity in the University of Heidelberg, of Calvin himself, of Zanchius, and, later, of Cardinal Bellarmine. Besides these two chief schools of Calvinism there had always been in the Reformed Churches able and learned individuals who sympathized with the doctrine of general redemption as held by the pre-Augustinian fathers, east and west; as expounded by Melanchthon in the Augsburg Confession; and as maintained by his distinguished disciple, Nicolas Hemmingius, and by the friend of the latter, Peter Baro, who held the Lady Margaret Chair of Divinity in Cambridge University—rendered increasingly renowned by its distinguished occupants of recent years, such as the late Bishop Lightfoot and his lifelong friend and successor in the see of Durham, Bishop Westcott, and the present incumbent. The Supralapsarians held the following view:

> God decreed from all eternity to create mankind for this express purpose—to choose or elect certain persons, and to reject or reprobate all the remainder, to illustrate and display his mercy in the former, his justice in the latter, and his glory in both of them. In making this decree God had no regard either to the prospective faith of the elect or to the

foreseen sin, original or actual, of the reprobate; but he determined absolutely to elect the one and to reprobate the other, without respect to anything out of himself, but solely because thus it pleased him to display his own glory. To carry out this determination he decreed also from all eternity that the first man should fall before he begat a child, that by his sin the whole of the human race might be corrupted and rendered obnoxious to condemnation; that the elect few should be adopted to himself in Christ, and finally saved regardless of their personal faith, character, or conduct; but that the mass of mankind, left to themselves, destitute of Christ the deliverer and of every aid to salvation, should at last miserably perish on account of their sins, although those sins have been committed in consequence of God's own inevitable decree. *

It was also held that this decree, as containing "the energetic and sufficient principle of all things, is that by which God resolved that all affairs and actions should certainly and necessarily be done and take place, as well as their circumstances, place, time, means—whether they be of a good description by which the elect are saved, or of a bad kind by which the reprobate perish." † The sublapsarian view is fairly represented in the following words of Sohnius of Heidelberg:

> The predestination of men is an eternal and immutable decree of God by which, according to his own good pleasure, he has preordained to eternal life or eternal death the whole of the human race, foreknown by him and considered in the state and circumstances in which they would be after the creation and the fall—that is, as corrupt and called to Christ by the Gospel—for an eternal declaration and expression of his transcendent mercy and justice, and therefore of his glory.

The decree of election and reprobation is in all its essential features the same in both schools, the only difference being that in the one this odious and purely imaginary divine ordinance has reference to mankind thought of prior to creation, while in the other it regards them as created and fallen. Both represent God as purposing from all eternity to elect a portion of the race, and reprobate or pass by the rest, without any regard to the faith and obedience of the one or the sin and unbelief of the other. They are also agreed in teaching that "certain individuals can by no means avoid believing or fail

* Peter Baro's "Summary of Three Opinions Concerning Predestination," in Nichols, *Works of Arminius*, vol. i, p. 93.

† *Ibid.*, vol. i, p. 93.

of being saved, while the rest are not able to believe or to be saved." The verdict of the more sincere and less sophisticated mind of our day is that between these two positions there is nothing to choose. But the whole effort of Calvinism was then, as it has often been since to justify itself against the protest of the outraged instincts of man's moral and intelligent nature, and to escape the charge of impugning the equity and justice of God's moral government and of making him the author of sin; and the sublapsarian theory of predestination seemed, in the view of many, to provide the necessary vindication.

This charge and the effort to answer or evade it had been causing anxiety for some time among the younger generation of Calvinists, when, about three years after Arminius had settled at Amsterdam, two Delft ministers—Donteklok and Cornelison—undertook to purge the theology of the Reformed Churches in Holland of the stain that disfigured it, and to rid it of the special difficulties supposed to attach to Supralapsarianism. They had challenged Richard Folkerston Coornhert, an able anti-Calvinist controversialist of the time, to public debate, and had been badly worsted in the contest, but had subsequently published a pamphlet in vindication of their views, which were distinctly sublapsarian. This pamphlet was industriously sown among the people, and at length attracted the notice of Dr. Martin Lydius, at one time minister of Amsterdam, but now professor of divinity at Franeker, in Friesland. Already the ecclesiastical senate of Amsterdam had requested Arminius to answer Coornhert's work, published in 1578. Now, at the instance of Lydius, who had watched his academical career with more than paternal solicitude, he is asked to refute also the errors of the Delft brethren. Taking a high view of the coincidence, the able editor and translator of Arminius's works, Dr. James Nichols, observes:

> The providence of God, under whose control are all the affairs of his Church, seems for the wisest and most beneficent purposes to have brought into immediate contact, at a remarkable crisis, two clashing propositions involving an important verity of Christian doctrine, that they might arouse the attention and excite the energies of a mortal who

had been highly gifted of God, and upon whom had been bestowed an enlarged and most capacious understanding and a mind so peculiarly trained to close thought and logical deductions as if it had been educated with the sole intent of skillfully eliciting the portion of conflicting truth contained in each of these propositions and of framing from them a grand and scriptural system which most signally "justifies the ways of God to man." *

From a purely human point of sight, however, it is hardly possible to imagine a position presenting greater difficulties to an ingenuous and candid mind. Bayle, in his *General Dictionary*, insinuates that if the great leader of the Remonstrants had not carried into the theological lists so keen a lance he would have been a happier man. For then he would have escaped the temptation to challenge in the Reformed Churches the almost universally acknowledged supremacy of Geneva. Calvin and Beza were the Jachin and Boaz of the temple of reformed theology The memory of the one and the name of the other were worshiped by thousands in Holland, Switzerland, Savoy, England, Scotland, and France. When Coornhert, in the debate above mentioned, begun at Delft and afterward continued under the auspices of duly appointed commissioners of their high mightinesses, the States General, at Leyden, had reduced his clerical opponents to confusion and triumphantly demanded in one of their moments of stammering embarrassment, "What! is this the doctrine of Calvin and Beza?" the commissioners "reprimanded him severely for having mentioned the names of these two venerable reformers." To which Coornhert replied, "We are permitted to repeat the name both of God and the devil without being called to account for such words; why then ought we to be blamed for speaking of two mortal men who were liable to error?" Hooker, at a later day, observes in his *Ecclesiastical Polity*, with an allusion to Aquinas:

Of what account the Master of the Sentences was in the Church of Rome, the same and more amongst the preachers of the Reformed Churches Calvin had purchased, so that the perfectest divines were judged they who were skillfullest in Calvin's writings, his books almost the very canon by which to judge of doctrine and discipline. The French Churches, both under others abroad or at home in their own

* *Works of Arminius*, vol. i, p. 63.

country, were all cast according to that mold which Calvin had made. The Church of Scotland in erecting the fabric of their Reformation took the selfsame pattern.*

To question such widely established ascendency in theological thought, more especially in Amsterdam, one of the chief strongholds of Calvinism outside Geneva, was not a thing to be rashly undertaken by anyone, and Arminius, though intellectually courageous, was hampered with what some might consider an excess of moral caution. His large acquaintance with theological lore, his preeminent ability, the enviable position he had already won for himself in one of the world's greatest cities, together with his keen insight into truth and his incorruptible honesty of mind, were, however, to prove fatal to his peace. For no sooner had he begun to consider the position and the arguments of Coornhert and the answer of his antagonists than he was obliged to admit that the former contained an important element of truth which the latter had entirely missed. To his surprise he found, as his investigations proceeded, that, liberal and comprehensive as his theological researches and studies had been,† there was still a large realm of thought and opinion outside the limited world of Augustine, Calvin, and Beza into which he had as yet never penetrated. To the anthropological and soteriological position of the Greek and many of the Latin fathers he had not given much attention. To the value and importance of the nobly rational and scriptural views of Melanchthon and the Augsburg Confession he had been equally indifferent. He had subscribed to the Belgic Confession of Faith and the catechism of the Palatine Churches without noting at first the scope they afforded for variant interpretation, and without remembering that before the comparatively recent domination of Calvinism in the Netherlands milder views of divine predestination had been held and taught by the leading theologians of the country. In the new light which had come the difficulties of Calvinism began to assume a magnitude and a character of which hitherto he had been but dimly conscious, or to which he had been wholly inattentive. Awaking at last as from a dream, he

* *Ecclesiastical Polity*, p. 9.

† Brandt, *Vita Jacobi Arminii*, p. 15.

shrank instinctively from offering further homage to "the bad-principled God," to use the striking language of the sainted John Fletcher, "which had before been quietly worshiped all over Holland."

In its inception Arminianism, unlike Calvinism, was not a thoroughly articulated and scientific system of theology, but simply a principle of loyalty to truth leading ultimately to the adoption of a rule of interpretation in dealing with the great facts of history, providence, and the human soul—with the constitution and principles of God's moral government over men, with the truths of revelation, and with man's relation to God and to the work of redemption—demanded alike by the character and purpose of God, by the general tenor and scope of sacred Scripture, and by the intuitions of the reason and the conscience. Applying this principle of interpretation independently of the postulates or opinions of any school of theologians, and yet with a full knowledge of all that had been advanced and a cordial recognition of its claims to respect, Arminius began, in 1591, to expound the ninth chapter of Romans, which was considered the impregnable citadel of Calvinism, to large and interested audiences in the great church of Amsterdam. The dogmatic views of Calvin and Beza were not directly and specifically assailed. They were quietly cross-plowed or ignored. The universal love and benevolence of God were insisted on, the freedom of the human will vindicated, the predestination to eternal salvation of all who choose to believe in Christ proclaimed. It was shown that men are chosen in Christ before the foundation of the world, not that they might believe under pressure of some irresistible compulsion and so become the subjects of salvation independently of their personal volition and choice, but simply on the ground of their faith and obedience as foreseen by the all-seeing eye; that, on the other hand, men are eternally reprobated and cast off, not on account of some inscrutable and unalterable decree, but because of their personal rejection of Christ, the Redeemer, persisted in, in spite of all the aids and privileges of the Gospel and the free and *bona fide* offer of salvation. To make sure of his ground the preacher, naturally diffident of his own conclusions, untested by competent adverse criticism,

sought quiet and friendly conferences with the ablest exponents and advocates of Calvinism. The letters that passed between himself and Dr. Francis Junius, the distinguished professor of theology in Leyden University, whose chair Arminius was destined subsequently to fill, reflect great credit on the learning, logic, and fine Christian temper of both disputants. A nobler example of skillful theological fencing, inspired by the entirely serious purpose of discovering the hiding place of sacred truth, can hardly be met with in that or any other age. The effort of Arminius to open a correspondence with William Perkins, the great English supralapsarian and professor of theology in the University of Cambridge prior to his examination of Perkins's *Armilla Aurea*, failed through the death of the latter. Pacific conference on great theological questions was, however, generally speaking, impossible in that learned and litigious age. The result of these overtures was interminable disputation in the ecclesiastical senate of Amsterdam, which continued in spite of several attempts to secure peace, until Arminius's election in 1603 to the chair of divinity in Leyden, where the conflict, after a brief and illusive truce between himself and Gomarus, was renewed and continued till the death of Arminius, in 1609.

Even during the brief public life of this remarkable man the great principles of reason and equity on which he laid stress in interpreting the great verities of religion—the character, mind, and purpose of God, and the nature and destiny of man—had made a powerful impression on some of the greatest intellects of his day. "The Remonstrants thank God," exclaimed his friend John Uitenbogaert, three years after his decease, "that they have been permitted to know, to hear, and to see such a man as Arminius and to enjoy the benefit of his great abilities. They look upon this church as happy in having had such a light, and unhappy in having lost it so soon; but still more unhappy are those who when they might did not learn of him." In the noble band of men who joined his standard during his lifetime and espoused the cause of general redemption may be named Huig Groot (Grotius); John Oldenbarneveldt, the renowned advocate of Holland, with whom Motley's glowing pages have made us familiar; John Uiten-

bogaert, his fellow-student at Geneva; Simon Episcopius (Bisschop), his young pupil and successor in the chair of theology at Leyden; and Dr. John Drusius, professor of Hebrew in the University of Francker, all of whom exerted a more or less powerful influence on the fortunes of Arminianism and the cause of the Remonstrants. Of De Groot, Bowring observes in his *Batavian Anthology:* "The very name of Grotius calls up all that the imagination can conceive of greatness and true fame. . . . The authority of his great name, always associated with Christianity, with peace, with literature, with freedom and suffering and virtue, has ever been a bulwark of truth and morals." The sad fate of Oldenbarneveldt—who, at seventy-three years of age, after a long life of splendid public service, was condemned by the Synod of Dort, in 1619, and beheaded at The Hague in August of that year for his attachment to the cause and doctrines of the Remonstrants—is an eternal stigma on the memory of Prince Maurice, and a perpetual reproach to the Calvinistic party. John Uitenbogaert occupied the pulpit of the leading church at The Hague for more than a generation, and was considered one of the most able and eloquent preachers and most judicious ecclesiastical counselors in the Netherlands. The brilliant and learned young Episcopius became, after the death of his great teacher, the leader of the Remonstrant body and its first systematic theologian. His magnificent defense—two hours long—of the Remonstrant cause, delivered in Latin before the Synod of Dort, drew tears from the eyes of nearly all but the haughty and irascible president of the Synod, Bogerman, and was long remembered in other lands by members of the foreign delegations there present, several of the most distinguished of whom became converts to Arminianism on their return to their native countries. Among these may be mentioned Dr. Thomas Goad, vice chancellor of Oxford—"a great and general scholar, exact critic, and historian, a poet, orator, schoolman, and divine" *—and Mr. Hales, secretary to the English ambassador, Sir Dudley Carleton, at The Hague. When the latter heard Episcopius in the Synod expound verse 16 of John iii, "God so loved the world," he said, "There I bid John Calvin

* Echard, *History of England*, vol. ii, p. 122.

good night."* Among other distinguished theologians of that and the succeeding age who avowed their acceptance of the leading positions of Arminius were Daniel Tilenus, professor of divinity at Sedan; Dr. Christopher Potter; Dr. Thomas Jackson, president of Corpus Christi College, Oxford;† Bishop Andrews;‡ Bishop Davenant; Archbishop Usher;§ Bishop Womack; Dr. Robert Sanderson, professor of divinity at Oxford, and afterward Bishop of Lincoln;‖ Dr. Thomas Pierce;¶ and Dr. John Goodwin.** The *Theological Institutes* of Episcopius, seldom read to-day, attracted wide attention in the seventeenth century. The celebrated Benedictine, Father Mabillon, borrowed the work from the library of the Archbishop of Rheims, studied it exhaustively for two months, and recommended it strongly to the monasteries of his order, observing of the author, "His style is beautiful, and his manner of treating his subject answers his style perfectly well."††

While at first somewhat unfortunate in some of its early friends and advocates, such as Archbishop Laud, the Earl of Stafford, and Charles I—whose wretched policy of suppression alienated the Puritans from their theology, just as a similar policy banished the Remonstrants in Holland *ex aris et focis*, from 1619 to 1626—the Arminian theology was destined to take firm root in England, and exert a profound and enduring influence on the religious life and thought of the English-speaking peoples on both sides of the ocean. It is no exaggeration to say that the great revival which began in the earlier half of the eighteenth century and has continued to our own day —whose least result, as a distinguished modern historian has reminded us, was the origination of Methodism—would have been impossible under the domination of Calvinism. Whitefield succeeded in reaching the people, and so did Edwards and Tennant, but only because their practical and popular theology was in flat contradiction to their theoretic and speculative

* Nichol, *Works of Arminius*, vol. i, p. 417.
† Prynne, *Anti-Arminianism*, p. 270.
‡ Pierce, *Divine Purity Defended*, p. 125.
§ *Life of Dr. John Goodwin*, by Thomas Jackson.
‖ Hammond, *Pacific Discourse Concerning God's Grace and Decrees*, p. 8.
¶ *Divine Philanthropy Defended*, p. 15.
** Jackson, *Life of Goodwin*.
†† *Treatise On the Studies which are Proper for Those Who Live in Monasteries.*

views. And it is undeniable that a distinctly Arminian soteriology lies at the basis of every successful evangelistic movement of our own day. In securing the homage and allegiance of such intellects as that of John and Thomas Goodwin, Arminianism dropped its seed in a deep and rich soil. For, though John Wesley and his most scholarly preachers, such as Coke, Fletcher, Asbury, Clarke, and Watson, were not unacquainted with the *Disputationes Publicæ et Privatæ* and other works of Arminius, and with the Latin treatises of the ablest of the Remonstrants, such as Episcopius, Limborch, the elder and younger Brandts, it was mainly through the noble works of the Goodwins that they came to know Arminianism in its best form. Fletcher, in preparing his *Checks*, made a careful study of the works of the Remonstrants; and Wesley's indorsement of the great Dutchman was characteristically cordial and complete. He called his first popular serial *The Arminian Magazine*, and says of Arminius:

> The declaration of his opinions, which he spoke in an assembly of the States, serves at once by facts to evidence the unfair usage he met with; and to proclaim to the world as manly and rational a system of divinity as any age or nation has produced. His uncommon mildness and forbearance, rendered still more extraordinary by the age in which he lived, is apparent in every page of his writings; and his disputes with the celebrated Junius and our English Perkins on the subject of predestination are, for the polite and generous manner in which he has conducted them, an honor to human nature.*

**Arminian Magazine*, 1778.

Hosea Hewitt

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

"The belief that all things are working together for some good end is the most essential expression of religious faith; of all intellectual propositions it is the one most closely related to that emotional yearning for a higher and better life (for oneself and for mankind) which is the sum and substance of religion. . . . Only admit that the divine attributes are (as they must be) incommensurably greater than human attributes, and our faith that all things are working together for good may remain unimpugned." So writes the earliest American interpreter of Darwinism, basing this optimistic belief on the teachings of modern science as a thoroughgoing theistic evolutionist understands them.

Religion and theology are not identical, nor even inseparable. Genuine religion may exist without formal theology, and theology without religion. The essence of religion lies rather in moral submission to the divine rule of life than in mental subscription or consent to any number of fixed dogmatic formulas. Religion means, according to the Christian understanding, obedience to the great twofold commandment given and exemplified by the divine Founder of our holy religion. To love God and man, to "move upward working out the beast," to "let the ape and tiger die," is the test and essence of true religion. Thus defined, it is within a child's apprehension; while the freshest and deepest philosophy declares to-day that the rank of individuals and communities in the scale of civilization is determined and marked by the degree of their conformity to Christ's great commandment. Twenty-five years ago the author of *Ecce Homo* described the nature of the essential faith, which is the pith and core of true religion, with rare ethical and spiritual penetration, as follows:

He who, when goodness is impressively put before him, exhibits an instinctive loyalty to it, starts forward to take its side, trusts himself to it—such a man has

faith, and the root of the matter is in such a man. He may have habits of vice, but the loyal and faithful instinct in him will place him above many that practice virtue. He may be rude in thought and character, but he will unconsciously gravitate toward what is right. Other virtues can scarcely thrive without a fine natural organization and a happy training. But the most neglected and ungifted of men may make a beginning with faith. Other virtues want civilization, a certain amount of knowledge, a few books; but in half-brutal countenances faith will light up a glimmer of nobleness. The savage, who can do little else, can wonder and worship and enthusiastically obey. He that cannot know what is right can know that some one else knows; he who has no law may still have a master; he who is incapable of justice may still be capable of fidelity; he who understands little may have his sins forgiven because he loves much.

THE PHYSICAL EFFECTS OF ALCOHOL.

In a church prayer meeting, where the subject for the evening was "Temperance," a physician of high repute, member of the medical staff of a large hospital, contributed to the interest and profit of the occasion a lucid, concise, and comprehensive statement of the nature and effects of alcohol from the medical point of view and as ascertained by scientific investigation. We here present a condensed but faithfully accurate report of the substance of his address.

The appetite for stimulants of some kind is almost universal among the nations and tribes of men. The distinguishing and intoxicating element in the stimulants most in use—in malt and spirituous liquors—is alcohol. The great majority of the thoroughly educated members of the medical profession are agreed on two conclusions, which have been verified by critical observation and experience:

First. *To the human system in health alcohol is unnecessary and injurious;* unnecessary because it does nothing which the healthy body cannot better do for itself; injurious because it introduces into the system a superfluous element, a drug which the physical economy knows not what to do with; injurious also and especially because of its dangerous tendency to inflame the appetite rapidly and fasten the drink habit upon the man or woman. (Etymology drives home a sharp truth; literally, intoxication is impoisoning.)

Second. *In some kinds of sickness alcohol has its proper use as a medicine.* Administered in *small quantities* it is observed to have a beneficial effect on some abnormal conditions. Its definite effect when thus administered is to stimulate the action

of the brain and heart. In certain emergencies it is medically useful. In cases of faintness a *small quantity* will revive the sufferer by quickening the heart action; and in cases of chill, when the surface of the body has become cold, a *little* alcohol will help to restore normal temperature by sending the warm blood to the surface again. Occasionally, also, in cases of surgical wounds, in erysipelas and in similar conditions, it gives favorable results. In certain kinds of poisoning, moreover, as from bites of venomous reptiles and insects, alcohol, itself essentially a poison, seems to neutralize or antidote in a degree the effect of the venom, a different kind of poison, which has been injected into the circulation by the bite. And, again, in some chronic diseases the symptoms are moderated and the distress is mitigated by the judiciously prescribed use of alcohol in some form. These facts the medical faculty are familiar with and substantially agreed upon.

But it is urgently necessary to emphasize the yet more undeniable fact that the miscellaneous, undiscriminating, or excessive use of stimulants in any and every sort of sickness, or when one is not "feeling very well," can do nothing but damage and is certain to work immeasurable and irretrievable harm. No one but a capable physician knows the specific conditions in which the use of alcohol is justified or called for and what quantity ought to be given, or is competent to decide whether these conditions exist in the particular case. The taking of medicines, except on the advice of a qualified physician, is at all times hazardous, and especially is this true with reference to alcoholic stimulants, unless in some simple and well-understood emergency like chill or certain conditions of faintness.

To recapitulate and reiterate, the two conclusions clearly established by medical science in relation to alcohol are:

1. To the healthy body it is in all its forms and combinations entirely unnecessary and positively injurious.

2. In sickness it is of use only in particular conditions which cannot be judged of and decided to exist except by medical skill, and it should be taken like arsenic, strychnia, or aconite, or any other poison used as medicine, only on the definite prescription of the physician.

On the authority, therefore, of practical and experimental medical science, as stated by an eminent physician, claiming to speak for the bulk of the intelligence of his profession, the ideal

community, the community properly instructed and regulated by science, would be one in which alcoholic liquors were nowhere sold as a beverage and could be procured only on the written prescription of a regular medical practitioner. To produce such a community instruction of the youth in all schools as to the baleful, poisonous, and malignant effects of alcohol is a necessity.

This ideal would satisfy the Church. And if the day ever comes when the scientific forces and the religious forces are solidly united in the purpose and effort to actualize this ideal it will be done; for nothing can withstand such a union. That such a day is sure to come we firmly believe. "We see the triumph from afar; by faith we bring it nigh." Not until that day comes can this land be really Christian.

However baffled and delayed by contradictions, disagreements, and confusions,

> 'Tis coming up the steep of time,
> And this old world is growing brighter;
> We may not see its dawn sublime,
> But high hopes make the heart beat lighter.
> We may be sleeping in the ground
> When it awakes the world in wonder,
> But we have felt it gathering round
> And heard its voice of living thunder.
> 'Tis coming! Yes, 'tis coming!

OTHER PEOPLE IN MRS. BROWNING'S LETTERS.

Mr. Ruskin once wrote: "Mrs. Browning's 'Aurora Leigh' is, as far as I know, the greatest poem which the century has produced in any language." Without agreeing in the least with this opinion, it seems fair to say that views and criticisms on the characters, actions, and productions of numerous notable persons from a woman whose work John Ruskin in his prime could so eulogize are likely to be interesting and valuable, especially when found scattered about in private letters—frank, impromptu expressions given in the freedom and candor of friendly correspondence. No small part of the teeming and palpitant life of Mrs. Browning's letters* consists in the impressions made upon this acutely sensitive, utterly sincere, and intensely

* *Letters of Elizabeth Barrett Browning.* 2 vols., crown, 8vo. New York: The Macmillan Company. Price, cloth, $4.

earnest woman by the various celebrities, mostly though not exclusively literary people, whom she knew by personal intercourse or by correspondence or by trustworthy report. Because of her native country and native tongue the greater part are English; by reason of her long residence and interest in Italy some are Italians; by reason of the warm and early welcome given in America to her poetry a number are Americans; while by reason of her occasional periods of residence in Paris a few are French. Probably no objection will be made to our exhibiting and advertising here the richness of the volumes which hold the confidential thoughts of one of the most gifted of women as she poured them out freely through thirty years of letters.

She was thirty years old when she had her first sight of Wordsworth and several other notables and wrote:

I was not at all disappointed in Wordsworth, although perhaps I should not have singled him from the multitude as a great man. There is a *reserve* even in his countenance which does not lighten as Landor's does, whom I saw the same evening. His eyes have more meekness than brilliancy, and in his slow, even articulation there is rather the solemnity of *truth* itself than the animation and energy of those who seek for it. As to my being quite at ease when I spoke to him, how could you ask such a question? I trembled in both soul and body. But he was very kind and sat near me and talked to me and recited a translation by Carey of a sonnet of Dante's—and altogether it was quite a dream! Landor, too—Walter Savage—in whose hands the ashes of antiquity burn again, gave me two Greek epigrams he had lately written, and talked brilliantly and prominently until my brother abused him afterward for *ambitious* singularity and affectation. But it was very interesting. And dear Miss Mitford too! And Mr. Raymond, a great Hebraist and the author of *A Cure for a Heartache*. I never walked in the skies before, and perhaps never shall again when so many stars are out!

Mrs. Browning made frequent efforts to convert her friend Mr. H. S. Boyd to something like her own admiration of Wordsworth's poetry. Thus she writes:

As to your "words of fire" about Wordsworth, if I had but a cataract at command I would try to quench them. Do you remember his grand ode upon "Childhood"—worth, to my apprehension, just twenty of Dryden's "St. Cecilia's Day"—his sonnet upon Westminster Bridge, his lyric on a lark in which the lark swells and exults, and the many noble and glorious passages of his "Excursion?" You must not blame me for estimating Wordsworth *at his height*, and on the other hand I confess to you that he is frequently heavy and dull. "Wordsworth's spirit has worked a good work, and has freed into the capacity of work other noble spirits. He took the initiative in a great poetic movement, and is to be praised, not only for what he has done, but for what he has enabled his age to do. For the rest, Byron has more passion and intensity, Shelley more fancy and

music, Coleridge could see further into the unseen and was the grander genius, and not one of those poets has insulted his own genius by the production of whole poems such as I could name of Wordsworth's, the vulgarity of which is childish and the childishness vulgar. Still, the wings of his genius are wide enough to cover its feet with their shadow, and our gratitude should be stronger than our critical acumen. Yes, I will be "a blind admirer of Wordsworth." He was a great poet to me always; and always, while I have a soul for poetry, will be so. I do not understand the Greek meters as well as you do, but I understand Wordsworth's genius better. He is a philosophical and Christian poet, with depths in his soul to which poor Byron could never reach. Do be candid.

Remarking that she does not know where Wordsworth was educated, she expresses her opinion that "Apollo taught him under the laurels, while all the Muses looked through the boughs."

Carlyle pleased the Brownings by a letter which said, "Not for years has a marriage occurred in my private circle in which I so heartily rejoice as in yours." After he had journeyed with them from England to Paris she writes:

He left a deep impression on me. It is difficult to conceive of a more interesting human soul. All the bitterness is love with the point reversed. He seems to me to have a profound sensibility—so profound and turbulent that it unsettles his general sympathies. Do you guess what I mean, or is it as dark as my writings are said to be? We met Carlyle once at Mr. Forster's in London, and found him in great force, particularly in the damnatory clauses.

Tennyson, who was not redundantly magnanimous and gracious toward the Brownings, received from them unaffected admiration and generous offers of affection. Her letters hold such recognitions as these:

Tennyson is a great poet. He can think, he can feel, and his language is highly expressive, characteristic, and harmonious. He thrills me sometimes to the end of my fingers, as only a true great poet can. . . . With all my admiration of him I would gladly find in him more exaltation and a broader clasping of truth. Still, it is not possible to have so much beauty without a certain portion of truth, the position of the Utilitarians being true in the inverse. But I think as I did of "uses" and "responsibilities," and do hold that the poet is a preacher and must look to his doctrine. Perhaps Tennyson will grow more solemn, like the sun, as his day goes on. In the meantime we have the noble "Two Voices" and, among other grand intimations of a teaching power, certain stanzas "To J. S." which very deeply affected me; the lines beginning,

> "The wind that beats the mountain blows
> More softly round the open world."

Take away the last stanzas, which should be applied more definitely to the *body*, or else be cut away altogether as a lie against eternal verity, and the poem stands as one of the finest of monodies. The nature of human grief never surely was

more tenderly intimated or touched—it brought tears to my eyes. Tennyson is not a Christian poet, up to this time, but let us listen and hear his next songs. He is one of God's singers, whether he knows it or not. We have read Tennyson's "Princess," and I am disappointed. What woman will tell the great poet that Mary Wollstonecraft herself never dreamt of setting up collegiate states, proctordoms, and the rest, which is a worn-out plaything in the hands of one sex already, and need not be *transferred* in order to be proved ridiculous? As for the poetry, beautiful in parts, he never seems to me to come up to his own highest mark, in the rhythm especially. The old blank verse of Tennyson was a divine thing, but this new—mounted for certain critics—may please *them* better than it pleases *me*. Still, the man is Tennyson, take him for all and all, and I never shall forgive whatever princesses of my sex may have ill treated him. What you tell me interests me as everything about him must. I like to think of him digging gardens—cabbages and all. At the same time, what he says about the public "*hating* poetry" is certainly not a fit word for Tennyson. Perhaps no true poet, having claims upon attention *solely* through his poetry, has attained so certain a success with such short delay. Instead of being pelted (as nearly every true poet has been) he stands already on a pedestal, and is recognized as a master spirit not by a coterie, but by the great public. If he isn't satisfied, I think he is wrong. Divine poet as he is, and no laurel being too leafy for him, yet he must be an unreasonable man, and not an understander of the growth of laurel trees and the nature of a reading public. I have read "In Memoriam." It is full of pathos and beauty and has gone to my heart and soul. All I wish away is the marriage hymn at the end, and *that* for every reason I wish away—it's a discord in the music. The monotony is a part of the position—the sea is monotonous and so is lasting grief. Who that has suffered has not felt wave after wave break dully against one rock, till brain and heart, with all their radiances, seemed lost in a single shadow? Tennyson stands higher by reason of this book. What he lacked, in the opinion of many, was an earnest personality and direct purpose. In this last poem he appeals direct from heart to heart, as from his own to the universal heart, and we all feel him nearer to us. The winding up of "Maud" is magnificent, full of power, and there are beautiful, thrilling bits before you get so far. Still, there is an appearance of labor in the early part; the language is rather incrusted by skill than spontaneously blossoming, and the rhythm is not always happy. The poet seems to aim at more breadth and freedom, which he attains, but at the expense of his characteristic delicious music. The Laureate, being in London for three or four days from the Isle of Wight, spent two of them with us, dined with us, smoked with us, opened his heart to us, and ended by reading "Maud" to us from beginning to end and going away at half past two in the morning. If I had had a heart to spare, certainly he would have won mine. He is captivating with his frankness, confidingness, and unexampled *naïveté*. Think of his stopping in "Maud" every now and then, exclaiming, "There's a wonderful touch! That's very tender! How beautiful that is!" Yes, and it *was* wonderful, tender, beautiful, and he read exquisitely in a voice like an organ, rather music than speech.

Of a precocious poet who made a brief sensation the letters have such notice as the following:

Alexander Smith has noble stuff in him; a true poet in opulence of imagery,

more imagery than verity, more color than form; defective so far (he is said to be very young) in the intellectual part of poetry. His images are flowers thrown to him by the gods, beautiful and fragrant, but having no root either in Enna or Olympus. There is no unity, and holding together, no reality properly so called, no thinking of any kind. Tennyson says of him, "He has fancy without imagination." Still, it is difficult to say at the dawn what may be written at noon. He may attain, as he ripens, more clearness of outline and depth of intention. Certainly he is very rich and full of color.

Of Charles Kingsley there is this brief mention:

Mr. Kingsley, the "Christian Socialist," author of "Alton Locke," "Yeast," etc., impressed me most agreeably. I like and admire him. He is original and earnest, full of a genial and almost tender kindliness which is delightful. Wild and theoretical in many ways he is of course, but I believe he could not be otherwise than good and noble, let him say or dream what he will. "Manly," do you say? But I am not fond of praising men by calling them *manly*. I hate and detest a masculine man. *Humanly* bold, brave, true, direct, Mr. Kingsley is—a moral cordiality and an original intellect uniting in him.

Ruskin's *Modern Painters* evokes such comments as these:

A gifted but eccentric writer! Very eloquent he is, and true views he takes of art in the abstract, true and elevating. It is in the application of connective logic that he breaks away from one violently. Very vivid, graphic, full of sensibility, but inconsequent in some of the reasoning, and rather flashy than full in the metaphysics. Robert, who knows a good deal about art, could agree with him only by snatches, and we, both of us, standing before a very expressive picture of Domenichino's, wondered how he could blaspheme against so great an artist. Still, he is no ordinary man, and for a critic to be so much a poet is a great thing.

To Ruskin, when he had lauded, extravagantly as she thought, her poems, she wrote:

Not being a mere critic, but half critic and half poet, you may be encumbered sometimes by the burning imagination in you, may be apt, when you turn the light of your countenance on a thing, to see the thing lighted up as a matter of course, just as we, when we carried torches into the Vatican, were not perfectly clear how much we brought to that wonderful Demosthenes, folding the marble round him in its thousand folds—how much we brought and how much we received. Was it the sculptor or the torchbearer who most produced the effect? And like doubts I have had of you, I confess. . . . You don't mistake by your heart, through loving, but you exaggerate by your imagination, through glorifying.

Mrs. Browning once characterized Harriet Martineau as "the most manlike woman in the three kingdoms—in the best sense of man—a woman gifted with admirable fortitude, as well as exercised in high logic, a woman of sensibility and of imagination certainly, but apt to carry her reason unbent wherever she sets her foot, given to utilitarian philosophy and the habit of logical analysis;" and yet strangely, though not to our surprise, these

letters show us Miss Martineau, at intervals through the years, as dying at one time of cancer, then claiming to be cured of this by mesmerism, then carried away completely as a believer in clairvoyance and spiritualism, then repudiating mesmerism, and falling at times into loudly declared atheism, which again she several times renounced. Little did Harriet Martineau's boasted "logic," "reason," and "manlike mind" avail to give intellectual dignity, consistency, poise, or reasonableness to her life. A not inappropriate place for her statue would be in a museum of classical art along with the marble figures of Juno, Diana, Minerva, and other goddesses of polytheism, although she was rather too vacillating to stand safely steady on a pagan pedestal or any other.

Vanity Fair makes this impression:

Very clever, very effective, but cruel to human nature; a painful book, and not the pain that purifies and exalts! Partial truths, after all, and those not wholesome. But I had no idea that Thackeray had intellectual force for such a book; the power is considerable.

Of Samuel Rogers, young and bold, light-hearted and witty, at eighty-three, this is written:

It is a fine thing when the light burns so clear, away down in the socket. I, who am not an admirer of his *Pleasures of Memory*, do admire this perpetual youth and untired energy. Then there are other noble characteristics about this Rogers. A man said the other day: "Rogers hates me, I know; he is always making bitter speeches about me, and yesterday he said so and so. *But*, if I were in distress, there is one man in the world to whom I would go without hesitation, at once and as to a brother, and that man is Rogers." If he is harsh sometimes in his words, he is always generous in his deeds. He makes an epigram on a man and then gives him a thousand pounds.

After hearing Chalmers, Mrs. Browning wrote:

His sermon was on a text whose extreme beauty would diffuse itself into any sermon preached upon it—"God is love." His eloquence was very great, and his views noble and grasping. I expected much from his imagination, but not so much from his knowledge. It was truer to Scripture than I was prepared for, although there seemed to me some *want* on the subject of the work of the Holy Spirit on the heart, which work we cannot dwell upon too emphatically. He "worketh in us to will and to do."

A few Americans appear in Mrs. Browning's Italian letters:

Mrs. Stowe has just arrived and called this morning. I like her better than I thought I should—that is, I find more refinement in voice and manner—no rampant Americanisms. Very simple and gentle, with a sweet voice; undesirous of shining or posing as it seemed to me. Never did lioness roar more softly; and the temptations of a sudden enormous popularity should be estimated, in doing her full

justice. She is nice-looking, too; and there's something strong and copious and characteristic in her dusky, wavy hair. For the rest, the brow has not very large capacity; and the mouth wants something both in frankness and sensitiveness, I should say. Her books are not so much to me, I confess, as is the fact that she above all women (yes, and men) of the age has moved the world—and *for good.* We were both of us charmed with her simplicity and earnestness, and I who had looked for what one usually finds in women was startled into much admiration and sympathy by finding in her a largeness and fearlessness of thought which, coming out of a clerical and Puritan *cul-de-sac*, and combined with the most devout and reverent emotions, is really fine. In Florence, Mr. Powers, the sculptor, is our chief friend and favorite, a most charming, straightforward, genial American, as simple as the man of genius he has proved himself needs to be. O, those great burning eyes of his, eyes like a wild Indian's, so black and full of light. You would scarcely wonder if they clave the marble without the help of his hands. Miss Hosmer, the young American sculptress, is a great pet of mine and of Robert's. She emancipates the eccentric life of a perfectly "emancipated female" from all shadow of blame by the purity of hers. She lives here all alone (at twenty-two); dines and breakfasts at the *cafés* precisely as a young man would; works from six o'clock in the morning till night, as a great artist must, and this with an absence of pretension and a simplicity of manners which accord rather with the childish dimples in her rosy cheeks than with her broad forehead and high aims. . . . She is a daring horsewoman and has been thrown thirty times. Mr. Story, the sculptor and poet, represents Hawthorne as not silent only by shyness, but by inaptitude; a man, it seems, who does not open out socially with his most intimate any more than with strangers. It isn't his *way* to converse. That has been characteristic of some men of genius before him. As for getting anything from him on the subject of spiritualist manifestations, his opinions are expressed in the *Blithedale Romance.* He evidently thinks them a sort of scurvy spirits, good to be slighted because of their disreputableness. Theodore Parker removed from Rome to Florence in an extremity of ill health, and died there. There was something high and noble about the man—though he was not deep in proportion.

Mrs. Browning was an intense democrat, in keen sympathy with struggling peoples everywhere, loving liberty and hating slavery of every sort. In revolutionists and patriots she had an earnest interest.

Mazzini came to see us the other day, with that pale, spiritual face of his and those intense eyes full of melancholy. I was thinking, while he sat there, on what Italian turf he would lie at last with a bullet in his heart, or perhaps with a knife in his back, for to one of those ends it will surely come. . . . He is a noble and unwise man. Unfortunately the epithets are compatible. Kossuth is neither very noble nor very wise. I have heard and *felt* a great deal of harm of him. The truth is not in him. And when a patriot lies like a Jesuit what are we to say or do?

Eight years later she had an altered opinion of Mazzini:

He deserves what I should be sorry to inflict. He is a man without conscience.

Great was her love for Italy and her admiration of Louis Napoleon for the aid he lent to the Italian cause. Of that strug-

gle the chief hero was Garibaldi, especially in his Neapolitan campaign. In 1860,

We are all talking and dreaming Garibaldi just now in great anxiety. Scarcely since the world was a world has there been such a feat of arms. All modern heroes grow pale before him. It was necessary, however, for us all even here, and at Turin just as in Paris, to be ready to disavow him. The whole good of central Italy was hazarded by it. If it had not been success it would have been an evil beyond failure. The enterprise was forlorner than a forlorn hope. The hero, if he had perished, would scarcely have been sure of his epitaph even.

But a little later,

Our poor Garibaldi, hero as he is, and an honest hero, is in truth the weakest and most malleable of men, and has become at last the mere mouthpiece of the Mazzinians. If the Bourbons' fall had not been a little delayed North and South Italy would have broken in two.

The day after Cavour's death, in 1861:

I can scarcely command voice to name Cavour. That great soul which meditated and made Italy has gone to the diviner country. If tears or blood could have saved him to us, he should have had mine. A hundred Garibaldis for such a man! May God save Italy!

Concerning an Irish leader, one letter to friends in England contains this:

You are very vainglorious, I suppose, about O'Connell; but although I was delighted at the reversal by the House of Lords of his conviction for conspiracy, a victory for justice and constitutional law, yet he never was a hero of mine; if he had been, I should have been quite ashamed of him for being so unequal to his grand position as was demonstrated by the speech from the balcony. Such poetic sublimity in the position, and such prose in the speech! He has not the stuff in him of which heroes are made. There is a thread of cotton everywhere crossing the silk.

In Paris, in 1858, she saw Charles Sumner, who, for cure of the effects of Bully Brooks's bludgeon, was passing through the burning torture under the hands of French surgeons.

Do you remember the Jesuit's agony in *The Wandering Jew?* It is practically that. Exposed to the living coal for seven weeks and the burns taking six weeks to heal. Mr. Sumner refused chloroform and suffered intensely. Of course, he is not able to stir for some time after the operation, and can't read or sleep for the pain. Now he is just "healed," and is allowed to travel for two months, after which he is to return and be burned again. Isn't it a true martyrdom? What is feared is paralysis, or at best nervous infirmity for life, as the result of the blows of that savage.

Not overpatriotic as an English woman was Mrs. Browning, but often deeply displeased with England's attitude and action in matters at home and abroad.

Charles Tennyson married an Italian, but is intensely English, nevertheless, as expatriated Englishmen generally are. Robert's patriotism grows and deepens in exact proportion to the distance he goes away from England. It is not so with me; I am very cosmopolitan, and am tired of the self-deification of the English nation at the expense of all others. We have some noble advantages over the rest of the world, but it is not all advantage. Our "representative system" is nonrepresentative, and socially we are much behind most foreign peoples. And of continental affairs we understand nothing in England. As Cousin said, long ago, we are "insular" of understanding.

In 1855 she writes:

O, the Crimea! How full of despair and horror! The results, however, will be good if we are induced to come down from the English pedestal of self-glorification and learn that our close, stifling, corrupt system gives no scope for healthy and effective organization anywhere. We are oligarchic in all things from our Parliament to our army. According to the last marriage statistics thirty per cent of the male population signed with the *mark* only. London is at once the largest and ugliest city in Europe. If we cannot fight righteous and necessary battles we must leave our place as a nation, and be satisfied with making pins. . . . I begin to think that nothing will do for England but a good revolution, and a "besom of destruction" used dauntlessly. We are getting up our vainglories again, smoothing and spreading our peacock's plumes. . . . The English are a peculiar people. They think that their worst is better than the best of exterior nations, that God made only the English, that over the rest of the world he has cast out his shoe. Truth, generosity, nobleness of mind and will, these things are imagined not to exist beyond the influence of the *Times* newspaper and the *Saturday Review*. . . . A clever English woman (married to a Frenchman) told Robert the other day that she believed in "a special hell for the Anglo-Saxon race on account of its hypocrisy."

In January, 1861, Mrs. Hooker, an American, gave a great ball at her house in Rome, and Mrs. Browning wrote:

So you see our Americans can dance even while their republic goes to pieces. I think I would not do so. Not that I despair of America—God forbid! If the North will be faithful to its conscience there will be only an increase of greatness after a few years, even though it may rain blood betwixt then and now. Mr. Story, the sculptor, takes it all very quietly. He would be content to let the South go and to accept the isolation of the North as final. "We would be better off without the South," says he. I don't agree with him; I think the unity of the State should be asserted with a strong hand, and the South be forced to pay taxes and submit to law.

Such are some of the opinions concerning men and women, peoples, policies, and events, held by the greatest of poetesses, foremost of English women in her day and dearest of women to the Italy where she lived her best years, died, and lies buried; and such the varied interest of her letters lately issued by the Macmillan Company.

THE ARENA.

"RECENT PHASES OF THOUGHT IN APOLOGETICS."

THE valuable and timely article by Professor Rice on this subject, in the January *Review*, reaches the conclusion that the real evidence for Christianity "is not found in any one line of argument, but in the convergence of all lines. The dome rests, not on one pillar, but on many pillars." It is to be found, however, that the article tends to weaken some of these converging lines.

First the author attacks the argument from design. After showing, properly enough, that the principle of causality compels us to believe in an eternal and self-existent ground of all other existence, and that the design argument is of value only in helping to determine whether that ground is something intelligent or unintelligent, he proceeds to question the value of the ordinary design argument—at least to the man who believes that the process of evolution, carried on mainly under the guidance of the principles of natural selection and the survival of the fittest, has caused the eye or any other complex organ, or combination of organs, to become what it is. On the other hand, some writers maintain that the theory of evolution strengthens the design argument and enlarges its scope. Doubtless, if one thinks of natural selection and the survival of the fittest as blind principles of guidance, he will find no intelligence manifested in any result to which they may lead. The product results from the process, and the process is without intelligence; therefore the result shows none. But that is plainly a begging of the question. If one leaves the question of the blindness of the guiding principles undecided until the process is completed, and then examines the product to see if it could have been produced without intelligence, he will be in precisely the same logical relation to the question that he would be if he had never heard of evolution. If he finds evidence of intelligence in the product he will need to infer intelligence in connection with the guiding principles of the process.

The professor uses an illustration to make clear the weakness of the ordinary design argument. He finds a vessel packed solidly with various objects, so that practically all the space is occupied. One exceedingly complicated object has salient angles which exactly correspond with the recentrant angles in adjacent objects, and *vice versâ*. There seems to be ground here for two inferences: first, that some one intended the vessel to be full; second, that the complicated object was specially designed for the particular space which it was to fill. The vessel, however, "had reached its present condition by a process of shaking [accidental], wherein the small objects had gradually rattled into the chinks between the large ones and the hard objects had impressed their form upon the

soft ones." Now, if the argument for design drawn from the consideration of the eye rested solely upon the fact that it fits into its socket nicely, that illustration would be in point. From the time of Anaxagoras and Socrates, however, "order" and "adaptation" have been the watch-words of the writers on this controversy. Order is a mark of intelligence. The adjustment of the parts of an organ so as to secure its functional perfection indicates intelligence. These are the forms of the design argument. The professor's vessel of objects and his complicated object with salient angles would show little or no order and no adaptation to the performance of any function. His illustration, therefore, throws no light upon the argument from design in nature. I conclude that the argument is not weakened by Darwinism. Butler's *Analogy* is not a suitable reply to modern agnosticism, to be sure; but agnostics are not the only rejecters of Christianity in our day. To the class for whom it was intended, those who believe in God but reject Christianity, Butler's great work is still of value. While not the only pillar, it is one of the pillars on which the dome of Christian truth rests.

Is there not also something of value in another line of argument upon which the professor heaps ridicule? "Proposition 1. There is a God, because the religious intuitions of humanity affirm that there is a God. Proposition 2. There is need of revelation, because the religious intuitions of humanity are so conflicting and uncertain that they are good for nothing. Proposition 3. Christianity is a revelation from God, because the religious intuitions of humanity approve it." Concerning this it is well to observe:

1. These propositions are not affected by modern thought, and are as true now as they ever were.

2. Most, if not all, of the defenders of Proposition 1 present additional arguments for their belief in God.

3. Proposition 2 is stated more strongly than the case demands. It is not necessary to state that the religious intuitions are good for nothing, but simply that they were not adequate to lead man into all the religious truth that he needs.

4. Defenders of Proposition 3 do not rely entirely upon the competency of men to pass judgment upon the content of a supposed revelation, but very largely upon the competency of the human reason to pass judgment upon the validity of the evidence that the revelation is supported by divine sanction in the form of miracle and prophecy.

5. The best book reviewers are not always the best writers of books. Ability to appreciate Shakespeare does not presuppose ability to write Shakespeare's plays. Ability to understand the demonstrations in Newton's *Principia* does not presuppose the ability to discover the truths there demonstrated. Ability to appreciate any mental product does not presuppose ability to create it. Ability to pass judgment upon a divine revelation does not presuppose ability to have discovered the truths revealed.

6. The professor himself doubtless believes that God has revealed himself to man, either in Christ or in the Bible, or both. That revelation doubtless gives us truths which we needed but could not discover, and upon which we pass favorable judgment. If so, the argument which he ridicules is valid.

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WAS THE FAMILY AT BETHANY JEW OR GENTILE?

In an article on "Martha and Mary," by Dr. Walsh, in the May *Review*, the novel theory is advanced that the family at Bethany with whom Jesus was so familiar were Gentile. We wish to briefly examine the grounds upon which the writer of the article bases his theory:

1. Dr. Walsh argues: "This repeated statement that many of the visitors were Jews seems superfluous on the supposition that Martha's house was Jewish, for the place was nigh to Jerusalem, and one would not think of the friends being Gentiles unless it were so mentioned. But it is not stated that the sisters were Jews." Whatever force there is in this argument disappears when we reflect that the frequent use of the word "Jew" is a characteristic of John's gospel as a whole. It is used more than eleven times oftener than in any of the other gospels, and sixty-eight times in all. The word is used more frequently, in both the eighteenth and nineteenth chapters, than in the eleventh, and just as often in our Lord's conversation with the Jews in the eighth chapter as in the narrative we are considering. It is constantly used where no one would think of the persons "being Gentiles unless it were so mentioned." For example, "The Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" No sane man would think of Gentiles sending priests and Levites to John the Baptist, if it had not been stated that they were Jews.

As for the omission to state "that the sisters were Jews," John does not tell us that the man born blind was a Jew. It is said of him that "the Jews did not believe concerning him that he had been blind;" and that his parents "feared the Jews, for the Jews had agreed already," etc. Can we conclude that this man and his parents were Gentiles?"

Concerning the reasons for the frequent use of the word "Jew" in John's gospel, the late period at which John's gospel was written may partly account for it. Canon Westcott says that the title "Jew" in this gospel "is perhaps used exclusive of those who lived in the limited region of Judea." Also, that "from first to last they appear as the representatives of the narrow finality of Judaism."

2. Dr. Walsh says, "Luke tells us that the woman who anointed Jesus was a Gentile, for that is the meaning of the word 'sinner' in Simon's thought." Respecting the identification of the two anointings as one—which appears to be Dr. Walsh's only purpose for putting forth his theory of the Gentile nationality of Martha and Mary—we say noth-

ing, although persuaded that one took place in Galilee about the middle of Christ's ministry, and that the other happened at Bethany just before the crucifixion.

As regards the word "sinner," meaning "Gentile," it was undoubtedly so used sometimes by the Pharisees. Let it be noticed, however, that Luke also calls the woman a sinner. It is hardly possible that Luke, who was probably a Gentile himself, would mean Gentile when he said "sinner." Our Lord also speaks of her as one who had deeply sinned, saying, "Her sins, which are many, are forgiven." The Pharisees did not invariably mean Gentile when they called a man a sinner; for, when Jesus went to dine with Zaccheus, they said he was "gone to be a guest with a man that is a sinner." So, also, they even called our Lord a sinner. They said to the man born blind, "Give God the praise; we know that this man is a sinner." But, admitting that Simon meant "Gentile," upon what possible principle could Simon, the host, object to a Gentile anointing the feet of his guest, while at the same time her sister was intrusted with the management of the feast, and was serving in order that Simon—as Dr. Walsh suggests—"by this arrangement would be somewhat relieved from the duties of host, so that he could show the scant courtesy to Jesus which Christ points out?"

3. Again, the article continues, "Martha's faith is very like that of the centurion of which Jesus said, 'I have not found so great faith, no, not in Israel.'" This reason is remarkable. Until seeing it we had never imagined that ethnic fruits could be discovered in faith. We also fail to see any special likeness in the two expressions of faith. The centurion's faith was perfect of its kind—"Speak the word only, and my servant shall be healed." Martha's faith does not appear to have had the sturdy confidence of the Roman soldiers, during her brother's sickness. Witness her plaint, "Lord, if thou hadst been here, my brother had not died." But her trust nevertheless soared into higher regions than the centurion's. It is doubtful whether he had Martha's unwavering confidence in the resurrection at the last day, for this was a Jewish belief. Therefore Martha's confession of faith in Jesus as the Messiah and the Son of God places her faith side by side with that of the foremost apostles, rather than that of the centurion. Taking her faith as a whole, it is seen to be based upon Jewish beliefs, and in no particular betrays her Gentile origin.

4. Dr. Walsh further says, "Making himself so intimate with the Gentile family would not be a strange thing for Jesus to do." It would certainly be strange, in the sense of being uncommon, for where is there a similar instance of such intimacy? But such a thing would not be an unaccountable thing for Jesus to do. However, such close intimacy was not probable, for his earthly mission was especially to his own people. The scruples of Peter in after years are difficult of explanation, if he had been accustomed to be entertained by a Gentile family along with his Master. And Dr. Walsh says, "It would seem . . . that many,

perhaps all, of his disciples were entertained in Martha's house." One thing the narrative makes clear—it could not be thought strange that Jesus should be intimate with the family at Bethany. The fact that many Jews from Jerusalem were also intimately acquainted with them, and were consoling them in their home, and weeping with them at the grave, frees our Lord's intimacy with this family from any suspicions of strangeness. The strange thing that needs explanation is the close intimacy of so many Jews with Martha and Mary, if they were Gentiles.

We are forced to the conclusion that this large and intimate Jewish acquaintanceship, the fact that Martha managed the feast at Simon's house, the Jewish belief that underlay Martha's creed, and, especially, our Lord's intimacy with them and his acceptance with his disciples of their frequent hospitality all point to the Jewish nationality of the family at Bethany.

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"THE CUP OF SORROW."

IN steering clear of Scylla, Dr. Robert Watt, in his article on the above subject, found in the March *Review*, runs dangerously near Charybdis, when he says: "Death in the garden, with longed-for Calvary in the near future, would indeed be a bitter cup. . . . Death in the garden would have robbed him of one cherished boon of his earthly life." This sounds more like the voice of extemporaneous oratory than the thought of deliberate writing. Did Christ really long for Calvary? Was the cross the one cherished boon of his earthly life? Would a mode of death which did not in some way involve wicked hands in its accomplishment and imbrue them in his own precious blood have snatched from his grasp the only prize he had coveted? How then shall we reckon with Paul when he says, "Had they [the princes of this world] known it, they would not have crucified the Lord of glory?"

Without taking issue with the really essential features of this delightful exposition of "The Cup of Sorrow," it nevertheless seems to me that it puts more stress upon the literal cross, in these two passages, than it can safely bear, and more than its own argument requires. On this point Dr. Pope (*Theology*, ii, 161) justly remarks: "As entering into the fulfillment of the determinate counsel and foreknowledge of God, the crucifixion may be said to have been an accident of the Passion. . . . It was the death [of Christ] that was predestined; the cross was only foreknown." This harmonizes with Paul, and properly guards Dr. Watt's main position. The language of breaking hearts ignores the demands of logical consistency, and the attempt to analyze the consciousness that is suffused with sorrow, and to define the emotions of unutterable grief which struggle for expression in prayer, are always perilous undertakings. But Dr. Watt has done his work well.

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INTERPRETATION BY PARAPHRASE.

MANY years ago Dr. James Strong published a *Harmony of the Gospels* in English as also in Greek. He resorted to a paraphrase on points needing special explanation, as a clear and concise method of interpretation. This method is quite in order at the present time, one of the great commentators prefixing a paraphrase to each section before entering upon a critical examination of the words and sentences. Such a practice is quite in harmony with present methods of instruction, and deserves consideration on the part of biblical students. There are a number of advantages in this form of exposition, and some dangers. One advantage is that it enables the reader to note at a glance the meaning of obscure phrases or sentences. In other words, it places before the eye, without effort, that rendering which would otherwise require a note of explanation. There are many passages of Scripture which are from their nature obscure to an untrained reader, and yet all interpreters are agreed as to their meaning. On all such passages a paraphrase may render great service.

A paraphrase may be of value, also, in the interpretation of passages on which there are differences of opinion as to the meaning. In the latter case, however, we should accept the paraphrase as merely the opinion of an individual writer, and as having only the authority of his name. In this regard it may render important service, for it shows the differences of opinion as to the meaning of a passage. It also gives to the Scripture a literary form, after the modern method, and is thus especially attractive to the young. The old discussions clothed in literary form are thus adapted to the thought of our time, and reveal beauties both in sense and expression which are not ordinarily perceived by the untrained reader.

Further, a paraphrase compels precision of statement on the part of the one who attempts it. When one is obliged to express a meaning in a few words there is no chance for circumlocution, or even for the indirectness which characterizes the extended discussions that are to be found in many of the commentaries. Brevity has been found to be a great help to clearness of style. A paraphrase which is not clear is not acceptable to the careful reader, for the paraphrase becomes helpful only in the proportion in which it expresses concisely and yet fully the mind of the writer.

We submit some illustrations of a paraphrase of difficult passages of Scripture which show the excellence of this method. We place side by side the paraphrase of Rom. i, 1–5, as found in Stevens's *Epistles of Paul in Modern English* and in Sanday's commentary:

STEVENS.

I, Paul, address you Romans as one obligated to the will of Christ, commissioned by a divine call and specially set apart to the work of spreading the Gospel which God has given to man—a message whose truths were heralded in advance by divinely inspired men in writings which, by reason of their origin and contents, are sacred, because they bear witness to the Messiah, who was, indeed, in his earthly manifestation a descendant of David, but who, in his spiritual and essential life, was proven to be God's son by a glorious act of power, even an act of resurrection. Such is the divine attestation of Jesus, who has applied God's grace to me and made me a messenger to secure, for his glory, that obedience to him which springs from faith, among the heathen peoples.

SANDAY.

Paul, a devoted servant of Jesus Christ, an apostle called by divine summons as much as any member of the original twelve, solemnly set apart for the work of delivering God's message of salvation. The message which I am commissioned to proclaim is no startling novelty, launched upon the world without preparation, but rather the direct fulfillment of promises which God had inspired the prophets of Israel to set down in holy writ. It relates to none other than his son, whom it presents in a twofold aspect: on the one hand, by physical descent tracing his lineage to David, as the Messiah was to do, and on the other hand, in virtue of the holiness inherent in his spirit, visibly designated or declared to be son of God by the miracle of the resurrection. He, I say, is the sum and substance of my message, Jesus, the Jew's Messiah and the Christian's Lord.

A comparison of these two instances of paraphrase with the versions of 1611 and 1881 will give to the student a very clear perception of the train of thought of the apostle, as it is found in the opening verses of his great epistle.

There are dangers, however, as well as excellencies. The above passage forms an illustration. There is danger lest the reader shall feel satisfied with the paraphrase, and not look beneath it to ascertain how far it represents the original Scriptures. He must not be led to think that the paraphrase is always expressive of the meaning of the Scripture, but must remember that it is the meaning which the author attaches to the Scriptures. It will be necessary, therefore, for the critical student to examine the whole passage with a careful commentary, in addition to the paraphrase. For example, in our ordinary versions there is the phrase "Spirit of holiness" (verse 4). By Stevens it is rendered, "who, in his spiritual and essential life." By Sanday it is translated, "In virtue of the holiness inherent in his spirit." There can be no substitutes, it is therefore evident, for the study of the word, either in its original languages or in the versions made by scholars which represent its exact form. If the paraphrase tends to make the reader feel that it is his guide, without seeking the foundations on which it rests, it will have done an injury rather than have proved a help. If one turns to Sanday's commentary he will find that other renderings of this passage

have been held by eminent scholars. One is that the "Spirit of holiness" is the Holy Spirit, "the third Person in the Trinity." Another is that it means the divine nature of Christ, as distinguished from his human nature. The third is the rendering given in the paraphrase. So that at every point of a paraphrase it is necessary for the critical student to consult a careful commentary before reaching a decision, as the paraphrase is merely the expression of the view of the author consulted, while opportunity does not permit him to give in detail his reason for the opinion that he holds.

The inadequacy of the paraphrase, which is therefore evident at this point of the discussion, may be shown by reference to Stevens's and Sanday's rendering of another passage, Rom. viii, 18-20:

STEVENS.	SANDAY.
Of this coming blessedness we find everywhere an eager expectation. Even inanimate nature seems to be awaiting it. The reason is that God, in subjecting nature to the law of decay and death, mingled an element of hope with this condition, which leads her to expect deliverance from this law and participation in the freedom from sin's curse which awaits God's children. Such a prospect for nature seems suggested by the condition of eager yearnings and intense dissatisfaction which she shows with her present condition.	What of that? For the sufferings which we have to undergo in this phase of our career I count not worth a thought, in view of that dazzling splendor which will one day break through the clouds and dawn upon us. For the sons of God will stand forth revealed in the glories of their bright inheritance. And for that consummation not they alone but the whole irrational creation, both animate and inanimate, waits with eager longing, like spectators straining over the ropes to catch the first glimpse of some triumphal pageant. The future, and not the present, must satisfy its aspirations. For, ages ago, creation was condemned to have its energies marred and frustrated. And that by no act of its own; it was God who fixed this doom upon it, but with the hope, etc.

In this passage, whose rendering has just been given, the nineteenth verse, which the Authorized Version renders "earnest expectation of the creature," is interpreted by Stevens as "inanimate nature," and in Sanday's paraphrase is rendered, "the whole irrational creation, both animate and inanimate." Here is a manifest difference in the interpretation of the verse, to which the careful student cannot be indifferent as he reads the two renderings.

It is still an open question whether "the earnest expectation of the creature" is not to be rendered "the expectation of created human intelligences." Long ago MacKnight rendered Paul's epistles in the form of a paraphrase in a way which has scarcely been surpassed. Some of his translations have become obsolete through the advance of scholarship, but for clearness of expression he may well be studied by the student of to-day. He rendered the nineteenth verse in the passage

under consideration in paraphrase, thus: "What a blessing to resurrection immortality is may be understood by this, that the earnest desire of mankind hath ever been to obtain that glorious endless life in the body by which the sons of God may be made known." Here the phrase which has been differently rendered "inanimate nature" and "the whole irrational creation, both animate and inanimate" is translated by the word "mankind," and herein MacKnight differs with both Stevens and Sanday.

This is, however, apart from our present discussion. What we desire to emphasize is that interpretation by paraphrase is of great utility in enabling the reader to get a general concept of the passage or of the book, as expressed in the current thought of our own time. There has been in the past too little attention paid to the general scope and relations of a book, while perhaps too much notice has been given to minute details occurring in special passages. And yet it will not be well to go too far in the other direction. No paraphase which is expressive of the original in modern literary form, however able the author who makes the rendering, can be a substitute for the careful study of the separate words of the sacred Scriptures in their grammatical relations, as well as in their important historical bearings. The latter is a feature of all true biblical scholarship.

It follows from the above illustrations that a paraphrase by any individual author can only represent the general bearing of passages, cannot be relied upon for minute discussion of crucial texts, and should always be supplemented by the study of one or more other authors, or by some careful commentary which reviews the entire field. Nor is it intended in this discussion to minimize the value of this method of making the Scriptures known to the people; but the purpose is rather to define the limits of the paraphrase and to show that any merely human method when it is carried to excess may be subversive of the very truth which it aims to declare.

In this connection we may further note a tendency to a disuse of the archaic forms of our language—those forms which have come down to us sanctioned by the usage of preceding generations and to which our ears have become accustomed through the sacred Scriptures. It does not seem wise to clothe all spiritual truths in modern garb. As there are modes of artistic conception and poetic expression which have become endeared to men through the influence they have exerted on many previous generations, so we would say that, while the putting of the Scriptures in modern English has many points of decided advantage, we may well pause before we let go of our hold on the familiar and rich expressions employed in our English Bible which have done so much to preserve our language in its purity. Their use through centuries has made their peculiarities of phraseology exceedingly precious to the Christian world, while their very quaintness of diction has kept us in close union with the great masters of early English.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

AMOS AND CRITICISM.

Old Testament scholars of almost every shade of belief are virtually agreed that the book of the prophet Amos was written sometime between 850 and 750 B. C. We know no critic, no matter how distinctive or radical, who is not willing to admit that Amos is a product of that century. Not only are scholars in substantial harmony regarding the date of the book, but there is also a marked agreement as to its authenticity and integrity. Even Cheyne says, in speaking of the prophecies of Amos, "There has never been a doubt of their genuineness." There are, however, some extreme men, like Wellhausen, Stade, and Duhm, who object to isolated passages here and there in Amos, such as i, 1, 2; ii, 4, 5; iv, 13; v, 8, 9; vi, 2; ix, 5, 8–15. These objections, however, rest upon such unscientific basis as to render them worthy only of a passing notice. For instance, chap. ii, 4, 5, contains an allusion to the kingdom of Judah; therefore, the critics say, these verses must be a later insertion. The passages in Hosea and Amos which seem to give "a certain preeminence to Judah" must, according to these objectors, be late, because the early prophets regarded Israel, and not Judah, as the more influential power. There are other passages, we are told, which "reflect a stage of history later than that in which Amos worked," and which must also be rejected. These critics have thus mapped out a history of Israel, not from historical documents, but in a purely subjective manner. Having, according to the law of development, decided the exact mental condition and religious state of Israel, from the beginning to the close of its existence, they arrange the ideas of Old Testament writers much as a dealer in antique objects arranges his wares, or the curator of a museum his specimens, with this important difference, that the critic often proceeds on much less scientific grounds than the uneducated dealer in antiques or the curator of a museum.

But granting—which we do not—that there are a score or more interpolations or later insertions in Amos, there remains, even then, all that we need for our argument. It shall be our first effort to prove that Amos is one of the oldest prophetical writers. All schools will admit this. Kautsch says, in his *Literature of the Old Testament*, "The first literary prophet whose date we can fix with any certainty is Amos." Then, having discussed several points regarding the prophet and the book, he adds, "According to all this, we must place the appearance of Amos about 760 B. C." Professor Driver, in his *Introduction*, bears similar testimony. His words are, "Amos is the earliest of the prophets whose writings are extant and of indisputed date." He places Amos in the

later part of the reign of Jeroboam II, or between 760 and 746 B. C. George Adam Smith does not fix upon a definite date, yet says that Amos was written toward the middle of the eighth century before Christ. Professor Cornill and the author of the article on Amos in Hastings's *Bible Dictionary* very closely agree with the above. The importance of the time cannot be overestimated. For, if all critics are agreed as to the date of the prophecies and activities of Amos, we have here a basis of operation from which all may proceed to an intelligent discussion of Hebrew literature and religion. Professor Robertson, of Glasgow, in the Baird Lecture of 1889 has emphasized this fact.

Taking it, therefore, for granted that Amos was written in the first half of the eighth century before our era, we shall first of all examine the vocabulary and style of the book. There is a remarkable unanimity of opinion among all biblical scholars in regard to the fine literary style of Amos. Few, if any, modern critics—we know of none—agree with Jerome, who in his Commentary on Amos says, "*Imperitus sermone, sed non scientia;*" for now the critics know full well that Amos was neither deficient nor unskilled in either style or knowledge. Driver very justly protests against the custom once prevalent of attributing rusticity of style to this prophet, and says: "His language, with three or four insignificant exceptions, is pure, his style classical and refined. His literary power is shown in the regularity of structure which characterizes his periods, . . . in the balanced clauses, the well-chosen images, the effective contrasts, as well as in the ease with which he evidently writes." Says another late writer of the radical school, "In point of fact, he is very little inferior to the best Old Testament writers; his language is clear and vigorous, his sentences are well rounded"—and much more to the same effect. Indeed, no careful reader of the book, even in an English translation, will care to deny that Amos possesses a remarkable flow of language, a forcible and pleasing phraseology. This shows that the Hebrew language had reached a high degree of development at the time Amos wrote. How unreasonable, therefore, for radical critics to maintain that Israel had next to no written literature previous to the century of Amos, Hosea, and Isaiah.

There is another very important factor of which we must not lose sight. Amos was not a professional writer, nor did he, as far as we can gather, belong to any literary guild of his age. But, on the other hand, he was a plain, simple peasant, from the country district some twelve miles south of Jerusalem, in what was called the "Wilderness of Judea." He himself tells us, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a dresser of sycamore trees." He neither belonged to the cultured families of Jerusalem or Samaria, nor to the schools of the prophets so celebrated during the lifetime of Elijah and Elisha, but was nothing more than a plain, common farmer. The fact, therefore, that a man of Amos's rank could be master of such an elegant and vigorous style proves most conclusively that the Israelites of his age

were far from being uneducated. There must have been a reading public more or less numerous in the time of Amos; otherwise the book would not have been written. If, therefore, it has a finish and a purity of diction not surpassed in any portion of the Old Testament, we are forced to the conclusion that the art of writing was no new thing in Amos's time. Admitting that he is a product of the first part of the eighth century B. C., we are logically forced to the conclusion that writing had been practiced many ages before Amos saw daylight.

But the book of Amos testifies no more clearly to the developed literary culture than to an advanced stage of religious thought. There is not a passage in Amos which does not bear witness to his lofty moral ideas, his mature theology, and his correct conception of Jehovah's government. His monotheism is pronounced. Jehovah was the God of Israel; nay, more, all the nations are controlled by him. He reigns supreme, everywhere and at all times. The destinies of the heathen world, no less than of Israel, are in his hands. The supremacy of Jehovah is beautifully portrayed in chap. ix, 2–4, where we read: "Though they dig into Sheol, thence shall mine hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence." It is Jehovah, not Moloch or any other heathen God, who rules Caphtor and Kir, Edom and Tyre, no less than Jerusalem.

It has been usual for critics to picture early Israel as polytheistic, not only Israel of the wilderness and of the times of the judges, but also of the ages immediately preceding the age of Amos. The sudden change in the history of religious thought at this time must therefore be a puzzle to those who believe the doctrine of development. Cornill feels the force of this, and frankly says, "Amos is one of the most marvelous and incomprehensible figures in the history of the human mind, the pioneer of a process of evolution from which a new epoch of humanity dates." Yet we doubt whether many readers have thought of Amos in this light, and, had Cornill and Wellhausen no theory to maintain, possibly Amos would not have been regarded as the originator of such remarkably new ideas. The critics assert that, up to the time of Amos, the Israelites regarded Jehovah as a local god and only one of the many gods. "The religion of David and Solomon," says Renan, "did not differ appreciably from that of the neighboring people of Palestine." Kuenen goes further, and says: "At first the religion of Israel was polytheism. During the eighth century B. C. the great majority of the people still acknowledged the existence of many gods, and, what is more, they worshiped them." If these statements are true, the question very naturally arises, Are we to regard Amos as a reformer calling man back to the ancient landmarks, or as the preacher of a new religion? Or, as Professor Robertson puts it, "Was the popular religion with which they were in conflict the only accepted and recognized religion of the nation up to their time, or was it a declension from it or a perversion of it?"

The critics claim that Mosaism differs essentially from the religion of Amos and his successors. They, like Duhm, boldly assert that the religion of Jehovah as taught by the priests in the temple of Solomon was at variance with that of the prophets on the most vital points. Indeed, we are confidently assured not only that Solomon himself was a polytheist, but also that the priests of Jehovah and the most religious element of that period found no fault with him for his polytheism.

If we understand the prophecies of Amos we find in them the preaching of an ardent soul calling men back to their God; not the proclaiming of new truths, but the emphasizing of truths previously known. The entire book is a clear proof that Amos was a Luther or a Wesley, whose great work was to awaken the careless, the indifferent, those at ease in Zion, men who were not living up to the light they possessed. The burden of his preaching was based upon the text, "They have rejected the law of Jehovah, and have not kept his statutes" (ii, 4). The language of Amos is a clear proof that he was talking to hearers whose deeds were not those of ignorant but of sinful, backslidden men. The prophet, no doubt, had a deeper grasp of the truth than most of his contemporaries, but there is no evidence that he had absolutely new truths which pious Hebrews did not have in the time of David and Solomon, of Samuel and Nathan, or, indeed, centuries before David.

The reader of Amos will notice the constant references to preexisting institutions and events spoken of in the first five books of the Bible. Dr. Leathes, in his book, *The Law and the Prophets*, gives several pages of such references. A comparison of these passages in Amos with those in the Pentateuch show not simply a similarity of sentiment but also of phraseology. True, the critics admit that a portion of the Pentateuch was written in Amos's time; but the same critics say that Deuteronomy was not composed till nearly a century and a half after his death. What then of the many unmistakable references in Amos to passages in Deuteronomy? The critics admit the existence of such passages in Amos and other early prophets, but unceremoniously brand whatever has a Deuteronomic flavor as a "later insertion." This is a convenient way to get rid of difficulties, but more convenient than scientific.

The early prophets abound in allusions to the history and institutions of Israel. Either Amos copied from the written documents extant in his age or borrowed from the unwritten traditions of his people. Which did he do? All the nations around Israel had written documents centuries before his time. Why then should he—a common man of the common people—be the first to write a religious book? The language of Amos proves positively that his religious ideas were very advanced. How then can we conceive that such mature religious thoughts should spring into existence suddenly, like the gourd of Jonah? Is it not more reasonable to say that the Jews had a well-digested code of written laws from the days of Moses, and that they had written historical records more or less complete ages before Amos?

MISSIONARY REVIEW.

AMONG WESLEYAN MISSIONS.

All have rejoiced during the few years past over the great turning of the lower class peoples in northern India and in the Nerbudda Valley to Christianity. It is cheering to cast our eyes afield elsewhere and to find other great masses astir with the same impulse. Noticeable among these encouraging movements is the development of the Wesleyan Mission in southeastern Africa, in the Transvaal and Swaziland—a district as large as all of France, in which there is a sprinkling of Methodists on trial numbering over three thousand, with forty-six thousand persons meeting in Methodist congregations, the increase of the past two years being the greatest in the Wesleyan missionary world. The Church membership there has quadrupled within nine years, and the probationers have increased more than five hundred per cent. This district extends from Delagoa Bay, on the Indian Ocean side of Africa, halfway across the continent into Bechuanaland; from east to west it measures seven hundred miles, and from north to south at least five hundred.

It is rather remarkable that we should find, keeping company with this great work in the Transvaal, a drift away from the mummeries and tyranny of Romanism in France which is marked by some noteworthy peculiarities. The Rev. Hugh Price Hughes, late president of the Wesleyan Conference, expresses his belief that "the greatest religious movement in France since the sixteenth century is now spreading in all directions." One of its unique features is the invention of a new designation for Romanists who turn Protestants or become evangelicals. This term is designed to spare these converts the obloquy heaped by Rome upon all heretics who abandon the fold of St. Peter. The title seems to imply a congratulation, also, upon the reaching of a measure of religious liberty unattainable till one breaks with Rome. The origin of the term is not given, nor do we know with what portion of the community it started. It may have grown out of the semi-infidel conditions which superinduced hatred to the papal Church as an astute inquisitor extorting the secrets of the most sacred domestic relations, and binding men and women, hand and foot, as with graveclothes. At any rate, it is a designation which carries with it no dishonor, but rather congratulation. These men who turn from Romanism are no longer denounced as Protestants, but are called "*Evadés*," or "the escaped ones." And the majority of the newspapers of France, whatever the inspiration may have been, have exhibited positive delight over the desertion from the folds of the Church of some most distinguished prelates of the French Roman Catholic communion, such as Abbé Bourrier, Abbé Philipot, and Abbé Charbonnet. There was no secrecy about the defection from Rome of these persons.

They published letters in the secular press announcing their position; and Mr. Hughes says, "For the first time in modern history, the retirement of a Roman Catholic priest and his acceptance of evangelical Protestantism was not received with contempt or ridicule."

The British Wesleyans have long been on the alert to use all possible opportunities to advance Protestantism in France. They also record an increase in all their Asiatic fields; and they note—what cannot be put into figures—the great diffusion of Christian thought and sentiment over widening areas, the affection evoked among thousands of young people for their Christian teachers, the moral impression made by good men and women on the heathen community, and—what is found in all quarters—such a feeling after the person of Jesus Christ as there never was before in the history of the world.

The Wesleyan Missionary Society is to be congratulated on being out of debt and on paying its way in its advancing work. It has sent out within the year sixteen new men, not to substitute for returning or retiring missionaries, nor to open new missions, but to strengthen and extend work already in existence. The appeal of the British missionary secretaries merits transferring to these columns. "On the threshold of a new century," they say, "the scale of prayer, of thought, and of effort must be enlarged to meet the larger scale of opportunity which God is setting before us. . . . Associations formed by business, by travel, or by intellectual interests may well lead to special contributions toward particular ends. One who is linked with India or China by commercial or social ties might undertake the support of a missionary or a dozen native evangelists, or build a church, or plant a modest hospital." The force of this part of the appeal lies in the recognition of what it calls "individualism" in giving—a policy which is growing in favor with the people, and which missionary administrators would do well not to repress, but wisely guard and guide.

THE PRESENT CONDITION OF ARMENIANS.

A GERMAN writer in setting forth the present status of Armenians in Turkey makes a pitiable showing. The slaughter of a hundred thousand Armenians stirred the people of this country and England to indignation; but we overlook the fact that tens of thousands of Armenian wives and maidens yet languish in Turkish harems while thousands of Armenians more are dying by murder and starvation. Other thousands have contrived to get away to Persian and Russian Armenia, despite the Turkish government. When a Christian was formerly compelled to flee from the Mohammedans he found everywhere in the country districts a large Christian population that helped him on. Now he finds desolation. Among Mohammedans he obtains no bread and no cooling drink, for he is regarded as unclean. He can drink from no spring, and cannot wash without exposure to the danger of being killed by the Mohammedans

whose spring he has polluted. One often sees in the mountains the bodies of Christians the Koords have disemboweled to learn the food on which they had fed, finding frequently only lumps of withered grass.

The Christian artisan now finds no work in Armenia. For whom should the shoemaker make shoes; the tailor, clothes; the blacksmith, the lockmaker, the cartwright, implements? For the Christian? But the latter is glad if he can only live without shoes, without new clothes, without tools. And as for the Mohammedan, he will certainly buy nothing of the unclean "Giaour;" he prefers to steal it.

If the peasant is fleeced by Turkish officials and completely plundered by the Koords he must actually starve to death, for there are no longer any Christians in ancient Armenia who have anything to spare for others. Even should a farmer at any time have a surplus to sell, and wish to get in return something much needed, he can find no market. The Christian can buy nothing of him; the Mohammedan practically will not, because, forsooth, the Christian is "unclean," and the "pious" Mohammedan still believes in this uncleanness. Centuries of observance have taught him that the only time when the effects of Christians are not "unclean" is when they are secured by theft or murder.

Therefore countless persons wander still further to Russian Armenia. Here also they must get over the frontier by stealth, for this accession of hungering, desperate people is not desired. There, too, especially around Erivan, every place is already overflowing with refugees. The native Armenian population are at a loss where to prepare quarters for the new arrivals, since the houses are already filled up to the roof. So all the stables are packed. The rest camp in the streets or on the fields in front of the villages; and all practice the art, which by long exercise they have brought to astonishing perfection, the bitter art of starvation. And now Russia proposes to force these fugitives to return to their desolated homes, in villages taken possession of by bloodthirsty Koords.

CONVERSION AS A SAFEGUARD AGAINST HEATHENISM.

It would seem that the success of missions in this practical age leaves quite too little room for the study of the facts and tendencies out of which a proper philosophy of evangelical advance may be constructed. This is especially true of a comparative survey of the early, the middle, and the later periods of missionary progress. We are just now considering as a denomination the reaction in Christian practices which has been developed in India by what is known as "quick baptisms." The existence of idolatrous practices, secretly observed among some of those simple village converts, is to be deplored, but cannot be admitted to be surprising. Superstition is not yet eradicated from the Church in our own land, and its tenacity among these poorly cultured people will render necessary the perpetual presence of a greater force of intelligent teachers than is in prospective command.

A similar state of things is reported from New Zealand, where an outburst of superstition among the Maori Christians is taking place, consisting of the practice of a sort of witchcraft and spiritualism by a set of men called "Tohungas." Those in our India Mission are chiefly the first generation of converts; those in New Zealand are of the second and third generations. Now, this return to heathen customs does not weigh so much against the thoroughness of the original work wrought by the missionaries as it does against the misapprehension which exists as to the necessary inheritance of Christian virtues. The truth remains that these children of converted heathen must themselves be individually converted —if not from heathenism—that they may be kept from relapsing into heathenism, which, after all, is the nature-state of mankind. It is those Maori who know least of the converting grace of God in their own souls that have fallen under the influence of these Tohungas. There is, in fact, no such thing as national or even tribal conversion to-day, any more than there was when Teutonic kings asked for baptism and commanded their riders to be baptized also. That, even, was not without its value, though a singularly mixed theological and ethical communion was superinduced. Kingley, in *The Roman and Teuton*, writes that "one more living stone was built into the great kingdom of God which was called Christendom;" but he shows how these converts attached their old superstitious notions to their new faith, if for nothing else, yet as expositions of it. The concept of Tartarus remained, and the wail of the tortured might be heard at the mouth of volcanoes; and there was no escape but by the Church, whose priesthood could at pleasure condemn men to suffer those unending pains.

The development of the horrible superstitions among the natives of Hawaii, which the deposed queen fostered, has been the theme of many an article, and on it has been based an argument against the subjection of Christianized Hawaiians and foreign residents to a possible return to national barbarism. While not showing that the American missionaries in Hawaii had not done a great work in the redemption of the people there, it did show that after long proclamation of the truth reversions to the nature-state, which is one of superstition, could not be permanently prevented but by the individual conversion of the younger generations. In short, the conversion of a people is a labor that is never completed. Each child born of native Christian parentage needs regeneration, and the work of missions is consequently unending.

There is therefore no occasion for surprise or discouragement in these reactionary manifestations among large communities brought, as it were, simultaneously into the Christian Church. But while they accentuate the need of caution and the duty of furnishing more preachers than, as in India, we have been able to supply, they especially emphasize the need of prayer that God will truly convert their children and their children's children. Our duty is not done to these foreign communities when they are baptized and counted.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

F. S. Trenkle. We choose this author as a fair example of the Roman Catholic writer on the important subject of the Introduction to the New Testament. Romanism does not need much instruction on the subject, since its opinions are formed, and the chief function performed by such writers is to state those opinions anew from time to time in opposition to contradictory views. There is also, it must be said, some room left in the Roman Catholic Church for difference of opinion on points not yet officially settled. For example, Trenkle admits that the epistles of James and 1 Peter betray an acquaintance with the Pauline writings and have reference to them, and that 2 Peter makes use of the Epistle of Jude. But all this does not affect Trenkle's conclusion that the books of the New Testament are one and all genuine products of their reputed authors. In this respect, indeed, the majority of Protestant writers are in accord with him. The significant fact is that all Roman Catholic writers come to the same conclusion. On this main question there is never any difference of opinion. It cannot be that this is in consequence of the identity of their methods of thought. Evidently, it is rather the result of the predetermination of the Church, whose writers feel themselves bound to reach the positions the Church has announced. While the sense of liberty which characterizes Protestantism is sometimes abused by its writers, yet this is better than the hypocrisy engendered by the Roman Catholic system. The strange thing is that Protestants themselves should ever practically bind their writers, under pain of censure or perhaps excommunication, to reach predetermined conclusions. It must be more than a mere oversight, also, in Trenkle, when he makes the Gospel which formed part of the earliest vast Syrian canon mean the gospels (that is, the four), when plainly the Gospel referred to in Trenkle's source of information, the *Doctrina Addaei*, was the *Diatessaron* of Tatian. Furthermore, we can but condemn that spirit in Trenkle which could lead him to cover up the fact that there was no uniformity in the New Testament canon until late in the second century. That fact does not in the slightest degree diminish the value of the New Testament documents, and might have been brought out without harm. Conservatism is good, but it can be carried to dangerous excess.

F. Giesebrecht. To those who prize the Old Testament few questions appear of greater importance than its prophetic element. At the one extreme is Kuenen, who denied altogether the divine element in the prophecies and undertook to furnish an entirely natural explanation of

them. At the other extreme is E. Koenig, who denies any and every psychological factor in the prophecies and holds that in the reception of their revelations the prophets were absolutely passive. What both of these scholars deny Giesebrecht combines and affirms, namely, both a natural and a supernatural element in prophecy. Ecstasy, together with visions and auditions, is the natural basis. These, Giesebrecht thinks, are more prominent in the early part of a prophet's career. As he becomes more sure of his relation to God they measurably disappear, and the prophet receives his divine communications with less of outward demonstration. Partly by personal experience, also, the prophet learned the will of God. For the function of foretelling the prophet is gifted with a power of foreboding of which he is unaware. Hence, Giesebrecht concludes that the foreknowledge of the prophet is not in every case the result of divine instruction. The recognition of this natural gift does not degrade the prophets, who are to be believed, not because of individual instances of foretold and afterward fulfilled events, but on account of the large number of men gifted with the faculty of foreboding, and especially on account of their significance in preparing the world for the coming of Christ. The supernatural factor in the prophecies was conditioned by a special communion of the prophet with God, which resulted in a profound knowledge of him. The contents of the prophecies were influenced undoubtedly by this supernatural element; though this influence is seen most clearly in the Messianic prophecies Giesebrecht also believes in a limit to the powers of the prophets. They were not omniscient. Hence, they could and did err, and they had their limitations as to the details and as to the time prior to which they could foretell an event. Perhaps all of us would agree with this author in rejecting the positions of Kuenen and Koenig, and also in the doctrine that there was in the prophecies both a human and a divine element. The question is whether Giesebrecht has given us the true proportions in which the two elements were mixed, and whether the gift of foreboding which he ascribes to the prophets was the real natural basis of their prophecies. Yet he has given us at least a respectable theory.

RECENT THEOLOGICAL LITERATURE.

Zur Lehre von der Versöhnung (The Doctrine of Reconciliation). By Martin Kahler. Leipzig, A. Deichert Nachf, 1898. Once more the doctrines of the Ritschl school find an opponent, though Kahler does not antagonize any particular individual, so much as the principles of the Ritschlians. Nor is the work a mere attempt to overthrow a theory which he rejects, for he sets forth very distinctly his own views. These may be summarized as follows: God is the originator of the plan of reconciliation, and Christ is his instrument. God does not require to be turned from a state of anger to one of grace. It was his grace which even in the Old Testament times provided the means of propitiation.

Still, he could not, without something more than his own feeling of mercy, forgive sin, since there is in the world an unchangeable and inflexible moral order. The violation of this order by man demanded that it should be effectively brought to the attention of man as binding, and also that its sacredness in the sight of God should be demonstrated. Both on account of man and on account of God this moral order is indispensable. True repentance for sin is impossible, unless the validity of the law is clearly attested and man's guilt established. The death and sufferings of Christ had the effect of abolishing the obstacle to fellowship between man and God which human guilt had placed in the way. His sufferings were vicarious. In his death he bore the sins of the race. He died, not for himself, but for the benefit of many. His voluntary vicarious death constituted a perfect sacrifice. By it the purpose of penalty is obtained. God's moral order is brought to recognition, and man's will is brought into harmony with God, who, by the reconciling work of Christ, has brought man into a new relationship to himself. Henceforth it was the privilege of every man to become a child of God, a privilege which did not exist prior to the work of Christ. Kähler has taken pains to base his theory upon a careful study of the Scripture. And we must commend his method of procedure. For he is not content with a discussion of individual passages, but attempts to show that his views are the fundamental elements in the biblical idea of reconciliation. As we have said on other occasions, it is an exceedingly difficult task to state correctly the biblical doctrine of atonement. Every new attempt only emphasizes the profundity of the plan of salvation. But, fortunately, the benefits of the atonement are not dependent upon a perfect theory.

Zur Beurtheilung Savonarolas (An Attempt to Estimate Savonarola). By Ludwig Pastor. Freiburg i. B., Herder, 1898. It was formerly the custom to speak of Savonarola as one of the "reformers before the Reformation." The more recent and exact view denies such a distinction to him, as also to Wyclif, Hus, and others. They were in reality Roman Catholics and remained such, in spite of excommunication and every other penalty, to the end of their lives. They protested against gross evils and abuses within the Church, and they strove to introduce ideas and measures which the Church refused to sanction. But they were not reformers in the sense in which Luther, Zwingli, Calvin, and their co-laborers were reformers, as anyone may see who will attentively study them in comparison with the Protestants. The fourth centennial of the execution of Savonarola elicited such interest in him as to awaken a controversy among Romanists themselves concerning his relation to the Roman Catholic Church. Pastor decidedly excludes him on the ground that he was disobedient to the pope. In reply to him several other Romanists declare that, though Savonarola was condemned and burned, he was nevertheless a good Romanist. Professor Luotto, an Italian, affirms, on the grounds of an exhaustive study of the writings of the great but unfor-

tunate Dominican, that Pastor has taken his ideas of him, not from a personal investigation of Savonarola's own works, but at secondhand; and he further upholds the Dominicans of the present day for continuing to revere the name of Savonarola. He also declares Pastor to be not a good Romanist for attempting to exclude Savonarola. Schnitzer, a German Roman Catholic, shows that in the second and last phase of Savonarola's struggle with the pope the points at issue were purely political, and hence could not have the effect of cutting him off from the Church. He also gives him the distinction of having prepared the way, not for the Protestant Reformation, which to his mind is no reformation at all, but for the true reformation in the Roman Catholic sense. All these controversies and much besides may be learned in Pastor's book, the sinuosities of Roman Catholic thought being nowhere better illustrated. If Alexander VI condemned him as a heretic he must have been a heretic; for, unless the pope is infallible enough to detect heresy without danger of error, how do we know but Luther may sometime be proved a good and true son of the Church in spite of papal condemnation?

RELIGIOUS AND EDUCATIONAL.

Religious Discontent in Germany. The reference here is not to questions of doctrine, nor to people who find themselves filled with unrealized spiritual longings; but it is rather to those who are learning that the German Church as an institution is incapable of supplying their religious needs. The number of such is rapidly increasing, and to an American this is not to be wondered at. The German Church furnishes practically no pastoral oversight of the individual; it holds no meetings corresponding to our prayer service; and it discourages, as tending to hypocrisy, all expression of religious emotion or profession of religious experience. The supporters of the churchly system fear no harm to the establishment, because separation from the Church is difficult and, in spite of their zeal, the sects attract comparatively few. But there are those who, while they comfort themselves with the thought that the Church is safe in this respect, fear for her general spiritual life. These hail with unfeigned joy the growing pietistic spirit which prompts the seekers after a deeper religious life than the Church as such encourages to band themselves into societies within the congregation for mutual encouragement and assistance. Another source of help is proposed by those who would divide the large parishes into small ones, no larger than can be cared for by one or two pastors. It is estimated that in the immediate future there should be erected for a series of years in Berlin alone eighteen new church edifices *per annum*. One of the difficulties in the way of this is the cost, which the Germans find hard to bear. In order to overcome this it is suggested that inexpensive edifices be built. One writer proposes that the new small parishes shall be established and provided with pastors, even before any edifice is erected, and that

worship shall be held in halls rented for the purpose until churches can be built. Anyone acquainted with the situation in Germany can be profoundly anxious that, as speedily as possible, the defects in the Church life shall be remedied according to the evidently American and English ideas. In Berlin there is no parish with less than 37,000 souls and no church with a seating capacity of more than 2,500. One parish of 120,000 souls has a church capable of seating 1,450 people. But with true German thoroughness the whole subject is being studied, and we doubt not that in due time suitable action will be taken.

An Anti-Romish Movement in Austria. On the sixteenth of January of this year a meeting of great significance was held in Vienna. It was an assembly of about eight hundred men and a few women, who deliberately adopted as a party cry, "*Los von Rom!*" (Loose from Rome!) and who, when forbidden by the representative of the government to hold another session, filled the assembly hall with the cries, "Hail Germany!" "Hail Luther!" "Loose from Rome," and who then proceeded to sing "The Watch on the Rhine." The president of the meeting proposed and defended two propositions which were adopted by a unanimous rising vote, namely, that separation from the Romish Church must come, and, second, that they would so separate as soon as ten thousand signatures could be secured for that purpose. The grounds ostensibly set forth were purely national. Still, some of the speakers advanced moral and religious reasons also, and declared that if the movement was to include the peasant class these reasons would have to be made prominent. Some also advocated separation from Rome at once. From all reports the movement is rapidly spreading, and the time is probably not far distant when the requisite ten thousand names will have been secured.

French Evangelical Catholics. In October, 1897, there appeared the first number of a bimonthly magazine entitled *Le Chrétien français*, which is the organ of a movement among French Romanists to get back to the Gospel as proclaimed by Jesus Christ and expounded and applied by the apostles. About twenty priests who are adherents of the movement have forsaken or been excommunicated from the Roman Catholic Church. Among these are the Abbé Bourrier, vicar in Marseilles, and Pastor Philippot, of Plornian, who was deposed by his bishop. But the few who have openly left the Church are only an insignificant portion of the whole number of the adherents of the movement. These are declared to be found in all ranks of the clergy and in various monasteries. They hold the papacy to be a purely human institution, reverence for which depends upon what the occupants of the papal chair make it. The movement has reached such proportions that *La Verité*, a clerical journal, describes it as dangerously prevalent among the clergy, and as having a significance which cannot be exaggerated and which dare not be ignored.

SUMMARY OF THE REVIEWS AND MAGAZINES.

If there be any declension in the spiritual life of the Christian Church and any halt in its progress, a proper inquiry into the causes of this condition must be pertinent and wholesome. Without attempting in any sense to catalogue the many explanations which are assigned for this deterioration, Professor T. W. Hunt, Litt. D., of Princeton University, writes with force in the *Homiletic Review* (New York) for August upon "The Decline of the Pew." The first evidence of his claim he finds in "the growing decadence of faith within the limits of the Christian Church itself." There is a "loss of tone and grasp and sensitiveness relative to the great evangelical teachings" which have before been so thoroughly accepted. "What Mr. Balfour called 'the foundations of belief' are less stable than of old, more or less undermined by outside and destructive influences, yielding with but little resistance to this and that element of opposition. . . . To state it otherwise, the Christian mind is not startled and shocked by the presence of unbelief, [and] finds the passage from faith to suspicion and positive denial far less abrupt as the years go on, while the result of all this upon general character and conduct is harmful in the extreme." Another proof of the decline of the pew Professor Hunt finds in "the growth of the critical spirit in listening to the exposition of the word." It is, indeed, a hypercritical spirit. "Thoroughly unreasonable demands are made upon the pulpit by the pew—demands which are not made upon any other one of the liberal professions, and which, if made, could not be met and would be promptly resented. . . . The merely mental labor of weekly sermonizing, with all that it involves, is something beyond all precedent or parallel. . . . The pew demands, moreover, in these days that the ministrations of the sanctuary be interesting; that the sermon, as such, be made attractive and even entertaining to the average hearer; popular in the fullest sense, enough so to invite and maintain the attention of the dullest hearer, to satisfy intellect, taste, and feeling alike—in a word, to be hearable, as a novel or magazine sketch must be readable." The third evidence of decline is found in "the absence of personal cooperation with pastors in the activities and responsibilities of the Church." Nonattendance and indifference prevail. "When to the mental and spiritual exactions of the ministry there is joined this unresponsive and inactive constituency, enough is added to break the back and break the heart of any man. In the light of this fact, the perpetuity of the Christian Church is one of the miracles of modern Christendom." And a final mark of decline in the pew, says Professor Hunt, is "the growing secularization of the Christian Sabbath." This "is perhaps the most conspicuous, widespread, and dangerous symptom of the time, making rapid progress as the years go on, and inducing an

order of things in the general Christian community and in the Christian Church which was not and could not have been anticipated a quarter of a century ago, and in the presence of which all existing opposition seems to be helpless." That the pulpit has its defects is granted by Professor Hunt; and this concession will in candor be made by all who are impartial, since the Christian ministry is but mortal and fallible. But that the pew is likewise blameworthy is equally clear from the presentation of Professor Hunt's article. "The most pressing need of the Church of to-day, in its ministry and membership alike, is the life of the Spirit."

THE conclusions reached by Professor Alexander Macalister, of Cambridge, England, who writes of "Anthropology and Christianity" in the *London Quarterly Review* (London, England), for July are as follows: (1) "There is a consensus among men of belief in the existence of a soul which survives death;" (2) "There is a similar consensus regarding the existence of a divine power outside, but manifesting itself in, the material and moral universe;" (3) "Mankind universally recognizes the existence of certain obligations on the part of the individual towards God and towards his fellow-men which are connected with corresponding penalties for breaches of them;" (4) "Among almost all mankind above the very lowest grade of culture there is belief in, or an expectation of the incarnation of, the God;" (5) "There is, coincidently with this, a belief in or expectation of the death of the representative of the God and of his revivification, and a further belief that through this resurrection the race is to become benefited." The finding of the article, in other words, is that "there is nothing in the revelation of God in Christ to man which in any way runs counter to the expectations of the race as set forth in the literature of anthropology." The articles which follow are: "George Borrow," by Dora M. Jones; "Can We Explain Life by Vitality?" by L. C. Miall, F.R.S.; "The Influence of Methodism on Scotland," by Richard Green; "Richard Cadbury," by H. W. Strong; "The Present Pope and the Future Conclave," by H. J. Piggott; "The Evolution of a Reference Bible," by J. A. Barnes; "Protestantism and the French Genius," by Onésime Prunier, President of the French Wesleyan Conference, in which the writer shows that there is no incompatibility between the two; "The Cromwell Tercentenary," by C. S. Horne; "Out on the Essex Marshes," by Robert McLeod; and "American Humor, Mark Twain," by Anne E. Keeling. The last article estimates the humorist it reviews as a provider of "clean, wholesome food for laughter."

IN the *Presbyterian and Reformed Review* (Philadelphia) for July is found the following table of contents: 1. "The Crisis in the Church of England," by M. C. Williams, D.D.; 2. "Herbert Spencer, 'Our Great Philosopher,' *versus* the Known God," by D. S. Gregory, D.D.; 3. "The Text of the Minor Prophets," by Rev. John Oman; 4. "'It Says,' 'Scrip-

ture Says,' 'God Says,'" by Professor B. B. Warfield, LL.D.; 5. "Morality, Intuitive and Imperative," by Rev. Thomas Nichols. As for the unrest in the Church of England, Dr. Williams in the first article concludes that from Parliament "redress and correction of evils must finally come." Notwithstanding the attacks of Mill and Spencer, says Dr. Gregory in the second article, "theism as the ultimate explanation of all things, the necessary postulate and presupposition of the cosmos, or universe of order, remains unshaken. God is, and any adequate conception of the universe irresistibly certifies to his being. . . . Philosophy, cut loose from all the quasi-scientific verbiage, has its ultimate principle summed up and fixed in a single monosyllable—God." Three recent works by Professors Nowack, George Adam Smith, and J. Wellhausen form the basis of the scholarly comments in the third article. An exhaustive study of many passages in the Greek leads Professor Warfield, in the fourth article, to argue that the New Testament writers in dealing with the Old make "their habitual appeal to the Old Testament text as to God himself speaking." Two ways they have of doing this. "In one of these classes of passages the Scriptures are spoken of as if they were God; in the other, God is spoken of as if he were the Scriptures; in the two together, God and the Scriptures are brought into such conjunction as to show that in point of directness of authority no distinction was made between them." The proposition that "theory in morals is closely bound up with practice" is the foundation upon which the writer of the concluding article builds his argument.

In its notice of many late publications the *Edinburgh Review* (New York) is among the most valuable of foreign periodicals. Its July issue contains in its table of contents: 1. "British Finance in the Nineteenth Century;" 2. "The Life and Writings of Mrs. Oliphant;" 3. "Some Aspects of Modern Art;" 4. "Lord Clare;" 5. "The Meaning of Rites;" 6. "Odes and Epodes of Horace;" 7. "The Ethics of Vivisection;" 8. "The Fall of the Western Roman Empire;" 9. "The Conference and Arbitration;" 10. "Montalembert;" 11. "The Problem in China." The ninth article discusses a subject of international interest. The Conference at The Hague, it is said, "will stand out as one of the memorable events of the century." Whatever the final decisions that it reaches, it "has helped to educate the nations as to the use of arbitration. England and America have been in this respect the teachers of the world. The object of the czar's rescript has not been attained; but it has been advanced, and measures hitherto discussed only by theorists have become part and parcel of practical politics."

The *Preacher's Magazine* (New York) for August contains a sermon on "The Bible," by G. Alexander Chadwick, D.D., Bishop of Derry; "Extempore Preaching *versus* Talking," by Rev. John Burnett; "Lay Evangelism," by J. A. Quarles, D.D.; and various editorial helps.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

History of Dogma. By Dr. ADOLPH HARNACK. Translated from the German by NEIL BUCHANAN. Vol. vi, pp. 317. Boston: Little, Brown & Co. Price, cloth, $2.50.

This volume compacts into a moderate compass a great amount of doctrinal history. It comprises in its survey the entire scholastic era from the tenth to the sixteenth century. Within this period the author notices two conspicuous epochs in the history of piety. The first began, in close connection with the cloister of Clugny, in the tenth century and extended into the twelfth. Its ideal was of a thoroughly mediæval cast, combining the thought of a monastic renunciation of the world with the theocratic notion of serving the Church in the task of subduing and ruling the world. Its hero was Bernard of Clairvaux, who greatly enriched religious devotion by his fervent appreciation of the suffering Christ, but who on the other hand did not stand sufficiently aloof from the Neoplatonic mysticism with its pantheistic leaning and its tendency to displace the historical by the notional or purely ideal. The second epoch began in the thirteenth century, with Francis of Assisi as the most potent leader and with the mendicant orders in general as its representatives. The watchword in this outburst of piety was *apostolical life*, the life of poverty, humility, and evangelistic endeavor. In his renaissance of piety, as in the earlier, there was some liability of an outcropping of a hostile spirit toward the Church as contradicting by its worldliness the ideal that was pursued. But in general a strained relation was avoided, and both the Cluniacensian and the mendicant revival were congenially related to the papacy with its theocratic ambitions. Taking mediæval piety as a whole, while it has its vein of gold, it must be charged with a serious fault in its relative neglect of the element of personal fellowship with God. From the time of Augustine the ever-repeated thesis was *God and grace*. That grace consists precisely in filial communion with God was not recognized. "It was not discerned even by the mediæval mystics, who aspired to having intercourse with Christ as with a friend; for it was the *man* Jesus of whom they thought in seeking this. But all of them, when they think of God, look not to the heart of God, but to an inscrutable Being who, as he has created the world out of nothing, so is also the productive source of inexhaustible forces that yield knowledge and transformation of essence." As is to be expected of any thorough investigator, Harnack pays a tribute of respect to the intellectual achievements of scholasticism. It had the daring to undertake a most arduous task and the mental force to carry it through with a degree of success which properly evokes admiration. "The scholasticism of the thirteenth century presents the same spectacle in the sphere of knowl-

edge which the Church of which it is the servant presents in the sphere of human life generally. In the one sphere as in the other everything is to be reduced to subjection; in the one, as in the other, everything is to be brought into a harmonious system; in the one, as in the other, the position is held, tacitly, or expressly, that the Church is Christ, and Christ is the Church. Thus the theological science of the thirteenth century can be described as the submitting to dialectic-systematic revision of ecclesiastical dogma and ecclesiastical practice, with the view of unfolding them in a system having unity and comprehending all that in the highest sense is worthy of being known." Doubtless scholasticism wrought one-sidedly, with its easy-going attitude toward the problems of nature and its utterly inadequate expenditure of effort in the line of historical investigation. But in fulfilling the dogmatic task as understood by the age it was a masterful agent. From the earlier stage of scholastic theology the author selects for special consideration Anselm's theory of atonement. He grants that it contains commendable features, but his general attitude toward it is one of decided disparagement. He finds it chargeable with a whole catalogue of faults, among which are such crude notions as these: "The mythological conception of God as the mighty private man, who is incensed at the injury done to his honor and does not forego his wrath till he has received an at least adequately great equivalent; the quite Gnostic antagonism between justice and goodness, the Father being the just one, and the Son the good; and the illusory performance between Father and Son, while the Son is one with the Father." Indeed, if at any point in the volume the learned professor betrays a tinge of excited feeling it is in scoring Anselm's doctrine of satisfaction. He pronounces it eminently bad. He adds, however: "Perhaps no one can frame a better who isolates the death of Christ from his life, and wishes to see in this death something else than the consummation of the 'service' which he rendered throughout his *life*." In the exposition of matured scholasticism notice is taken of the combination of a formal deference for Augustine authority with a progressive departure from his characteristic teachings on the topics of sin and grace. Thomism is represented as leaning to modalism in its interpretation of the Trinity, the Scotist school as sharply distinguishing between the divine persons. In christology the weight of authority is said to have been given to a theory which under Chalcedonian formulæ installed a virtual monophysitism. "Thomas made the greatest effort to give such predominance to the divine factor that the human became merely something passive and accidental." In connection with the teaching on the Church Harnack notices the very mixed tribute which was given to the notion of papal infallibility, and the moderate amount of direct effort on the part of dogmatists to supply a basis to the high papal claims in general "theology," he says, "did nothing for the development and establishment of the papal system till far on in the thirteenth century." A relatively large space is given to the highly important theme of the sacramental teaching of the

scholastics. Some sharp criticisms find place here. Especially caustic is the way in which the adaptation of the sacramental system to an easy conscience is portrayed. According to the laxer theory, which tended to pass into the ascendant, the superficial penitence denoted by attrition fits for the valid reception of the sacrament of penance; this sacrament cancels the danger of hell; only liability to purgatory remains, and the indulgence provides against this. "*Attritio, sacramentum pœnitentiæ, indulgentia*—these form the Catholic triad. What was to be done for the indulgence was the only burdensome thing here; but even this was made very easy. Thus the indulgence became a caricature of Christianity or the religion of redemption through Christ." A harder path might indeed be elected by the earnest Catholic, but the easy way to salvation was provided if one did not choose to vex himself with any deep interior demands. Notwithstanding the fairly elaborate treatment given to the period, it could be wished that the author had added a few pages. Certainly it would have been well to have awarded to Anselm's ontological argument for the existence of God something more than a bare mention. We should like to have seen also a better warrant than is supplied for the conclusion that the festival of the immaculate conception of the Virgin was celebrated at Lyons as early as the time of Bernard of Clairvaux. It is to be remembered that in the early Middle Ages a feast of the conception of John the Baptist was celebrated entirely apart from any thought of his immaculate conception. So a feast of the conception of the Virgin Mary may have had place prior to any distinct commemoration of her *immaculate* conception. Now, the references of Bernard (epist. clxxiv) by no means enforce the conclusion that the celebration at Lyons was specifically in honor of the immaculate conception of the Virgin. Let it be granted that he mentions immaculateness (*sanctitas*); he yet seems to bring it forward, not as a thesis from the criticised party, but as something naturally suggested by the demands of his argument. Only immaculateness, he as much as says, could justify celebration of an instance of conception, and the conditions must be regarded as having excluded immaculateness from the Virgin's conception (compare Stap, *L'Immaculée Conception*, nouvelle edition, 1869; Sheldon, *History of Christian Doctrine*, third edition, i, 381). The reader may properly be warned not to expect to make quick work with a volume of Harnack's *History of Dogma*. Whoever attempts to get away with more than one hundred and fifty pages in a day will find that he is overtaxing his power of mental digestion.

Through Nature to God. By JOHN FISKE. 12mo, pp. 195. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

This is the latest of Professor Fiske's already numerous volumes. No other writer on his subjects is so incessant in production or has commanded so large a sale for his books. The present volume groups itself with *The Destiny of Man* and *The Idea of God*. It is consecrated to the memory of Professor Huxley. It contains three separate discussions on

"The Mystery of Evil," "The Cosmic Roots of Love and Self-sacrifice," and "The Everlasting Reality of Religion." All three are philosophical arguments framed from the scientific standpoint and based upon data furnished by modern science as interpreted by a theistic evolutionist. In the first the author wrestles ingeniously, but in our judgment ineffectually, with the world-old problem, which, indeed, no man has yet conclusively solved. Even Dr. McCosh, who disliked to confess himself baffled in philosophy, acknowledged that the problem of evil puzzled him. John Stuart Mill's solution was that God is all-wise and all-good, but not omnipotent; perpetually endeavoring to eliminate evil from the universe, but hindered by some inexplicable viciousness in the original constitution of things which it must require a long succession of ages to overcome. In the light of this theory Mr. Mill saw in the humblest human being who resists an impulse to sin, or helps in the slightest degree to leave the world better, a participator in the work of the divine Creator. Professor Fiske imagines the comments which a seventeenth century Calvinist would make on Mill's theory. The old Calvinist would say that Mr. Mill's God, shorn of the attribute of omnipotence, is no God at all; that God has created the evil along with the good for a purpose which human reason would approve as wise and holy if it could comprehend all the conditions of the case; that the Creator is responsible for the original constitution of things, and that in supposing anything essentially vicious in that constitution Plato and the Gnostics and the Manichæans and Mr. Mill have simply taken counsel of their ignorance. More than this, the author thinks the old Calvinist, if he were here to-day in presence of our modern knowledge, would say that if we really understood the universe of which humanity is a part we should find scientific justification for that supreme and victorious faith which cries, "Though he slay me, yet will I trust in him!" And the author says: "The man who has acquired such faith as this is the true freeman of the universe, clad in stoutest coat of mail against disaster and sophistry—the man whom nothing can enslave, and whose guerdon is the serene happiness that can never be taken away." In his view the Calvinist is more nearly in accord with modern knowledge than Plato and Mill. He says that the attempt to refer good and evil to different creative sources cannot now be seriously maintained; that the advance of modern science carries us irresistibly to what some German philosophers call monism, but which he prefers to call monotheism; that in regarding the universe as the multiform manifestation of a single all-pervading deity we become for the first time pure and uncompromising monotheists—believers in the ever-living, unchangeable, and all-wise heavenly Father, in whom we may declare our trust without the faintest trace of mental reservation. The second part of the book presents with clearness and consistency the now familiar evolutionary explanation of the origination and development of love and self-sacrifice, or altruism, in and through the cosmic process. The particular feature of Professor Fiske's interpretation is his

denial of the notion that the cosmic process shows no relation to moral ends, and his strenuous insistence that that process exists purely for the sake of moral ends. He says that the scientific study of nature discerns *an omnipresent ethical trend*, and that, when we have learned this lesson, our misgivings vanish and we breathe a clear atmosphere of faith. "Though in many ways God's work is above our comprehension, yet those parts of the world's story which we can decipher warrant the belief that while in nature there may be divine irony, there can be no such thing as wanton mockery, for profoundly underlying the surface we may perceive an omnipresent ethical trend. The moral sentiments, the moral law, devotion to unselfish ends, disinterested love, nobility of soul—these are Nature's most highly wrought products, latest in coming to maturity; the consummation toward which all earlier prophecy has pointed. Below the surface din and clasping of the struggle for life we hear the undertone of the deep ethical purpose, as it rolls in music through the ages, its volume swelled by every victory, great or small, of right over wrong, till in the fullness of time, in God's own time, it shall burst forth in the triumphant chorus of Humanity purified and redeemed." In the third part of this little book we find most satisfaction because of its close-linked cogency, and because of its impressive marshaling of the findings of science into a demonstration of the eternal reality and indispensableness of religion. It begins by showing that what Voltaire hated was not religion but the organized Christianity of his time, responsible for atrocious injustice, for the Inquisition, for oppression and superstition and ignorance. This it was which he personified and called "The Infamous." The little church at Ferney which "Voltaire built for God" was, the author says, the sole church in France dedicated simply to God, and its builder was not only a layman, hostile to the ecclesiastical doctrines and methods of the time, but was almost alone among the freethinkers of his age and country in believing in God and asserting the everlasting reality of religion. Professor Fiske says that "the Deity revealed in the process of evolution is the ever-present God, without whom not a sparrow falls to the ground, and whose voice is heard in each whisper of conscience, even while his splendor dwells in the white ray from yonder star that began its earthward flight while Abraham's shepherds watched their flocks." He says further that the scientific doctrine of the correlation of forces exhibits Mind as nowise a product of Matter; that it is incompatible with the theory that the relation of the human soul to the body is like that of music to the harp, but is quite compatible with the time-honored theory of the human soul as indwelling in the body and escaping from it at death. He presents as religion's fundamental postulates the quasi-human God, the undying human soul, and the ethical significance of the unseen world. He argues, as an evolutionist, that the Infinite Power which is manifested in the universe is essentially psychical in its nature, and that between God and the human soul there is real kinship, although we may be unable to

render any scientific account of it. The belief that the psychical element in man is identical in nature with the Eternal Psychical Element seen at work in the universe, thus constituting kinship between God and the human soul, appears always, in history, as inseparable from a belief in the soul's immortality. The two beliefs are part and parcel of one and the same efflorescence of the human mind. Mankind has always entertained them in common, and so entertains them now. The final chapter contains the summing up and conclusion, which declares with great force of conviction that "Nature's eternal lesson is the everlasting reality of religion." Science, looking back over the life-history of our planet and the development of man, sees that religion was coeval with the birth of humanity, and has played such a dominant part in the subsequent evolution of human society that what history would be without it is quite beyond imagination; none can deny that this cardinal fact is the largest and most ubiquitous fact connected with the existence of mankind upon the earth. The author declares that so far as our knowledge of nature goes the whole momentum of it carries us onward to the conclusion that the unseen world with which religion deals has a real existence, and that it is natural and reasonable to regard that unseen world as the theater where the ethical process is destined to reach its full consummation. The argument is ended thus: "The lesson of evolution is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom, but in spite of seemingly endless groping and stumbling it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to man I believe the very deepest and strongest to be that which asserts the everlasting reality of religion."

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Extemporaneous Oratory for Professional and Amateur Speakers. By JAMES M. BUCKLEY, LL.D. 12mo, pp. 480. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.50.

Charles Reade, an eminent writer of fiction, earnestly declared that fiction is the greatest of all the arts. In the first sentence of the first chapter of this book the author, a distinguished orator, says that "oratory is the greatest of arts." Something of that feeling toward his particular art is necessary to make any artist great therein, or a capable inspirer and guide of others to success in that art. For most of those who will read this notice the supreme art is and should be that of effective public speech. The origin or occasion of this book was as follows: Several years ago Dr. Buckley was invited to lecture on extemporaneous speaking before theological seminaries and law schools; because various reports misrepresented those lectures he had about decided to write upon the subject, when he was simultaneously requested to do so by the faculty of a law school and by a committee appointed to prepare

a course of study for the ministers of the Methodist Episcopal Church. If among the diversified products of the author's phenomenally versatile activity there should not at some time appear a volume on extemporaneous public speech, the feeling throughout Methodism and far beyond its bounds would necessarily be that he had failed to write upon one of the subjects concerning which his knowledge is most nearly exhaustive and one of the arts over which his practical mastery is complete. It is not easy to imagine a statement more amusing to the American public than the following from Dr. Buckley concerning a phrenological examination of his own head: "I was examined by O. S. Fowler on two occasions, with an interval of eight years, and was mortified to be informed that my organ of language is small, and that I should be embarrassed through life on account of difficulty in finding words to express ideas. . . . On the second occasion, not recognizing me as the individual whom he had previously examined, though again referring to my defect, he suggested that I might derive some aid in expression from mental activity, which would enable an 'inferior organ of language' to do more than ordinary work, 'as a small engine with an unusual pressure of steam might do more work than a larger engine with less steam.' On my relating this incident to Dr. Oliver Wendell Holmes he responded, 'As well might you undertake to tell by the knobs on a fireproof safe the denomination and amount of money inside as to tell by the bumps on a man's head what are his characteristics.'" The book opens with a comparative discussion of the various modes of public address, reasoning to the conclusion that the extemporaneous, as defined by the author, is best of all. Then follow chapters on the uses of language, words, their proper use, pronunciation, how to enrich one's vocabulary, a list of writers and speakers whose styles are most helpful as models, general and special preparation of the thoughts, the feelings, and the bodily condition, the use of items, anecdotes, similes, illustrations, and reminiscence, elocution, the management and strengthening of the voice, articulation, pitch, and tones, gesture, the temptations, defects, and difficulties to which the extemporaneous speaker is liable, how to protect oneself against failure, and suggestions to neophytes. Several chapters are given to a comprehensive setting forth of the art of public oral debate. Distinct reasons can be given why this book had a good chance to surpass all others in its own sphere; and a careful reading persuades us that it has made the most of its chance. No one can find any room to question the author's qualifications for making such a book. He is known as a past master who has taken all the degrees in the art of which he writes. He has searched and sifted the literature of the subject from Quintilian down to the latest, and the culled and proven values thereof are embodied in this book. From boyhood he has made a business of hearing, studying, analyzing, and comparing the largest possible variety of eminent public speakers in all professions. His philosophy, physical, mental, and moral, of successful public speech has not been

elaborated in the closet, but evolved by and from the lifelong practice of the art. The book is the report of a practiced expert, without a trace of the theorizing doctrinaire. There are no arbitrary or unintelligible rules; the rationale of every rule is made as obvious as the prescription is clear. No principle is laid down, no maxim adopted, no method commended which the author has not thoroughly tested in use; and in forty years of public speaking he has exhausted the possibilities of knowledge by trying all kinds of experiments—intellectual, rhetorical, vocal, gesticulatory—in the presence of almost every sort of audience and in nearly all possible conditions. It is doubtful if any man in public life has spoken extemporaneously so many hours, in as great a variety of places, on as wide a range of subjects. The practical wisdom, the matured conclusions, reached by many years of incessant experimentation, constitute the preeminent value of this book. In the art of public debate, especially, one would expect our author to be as capable an instructor as Blondin might be in teaching how to perform all possible feats on the tight rope, or as Grant might be in military strategy; and several chapters are devoted to this special art. Not merely extemporaneous oratory but the whole life of the public speaker is covered: the necessary regimen for body, mind, and heart; the general training of the human system and the immediate preparation for speaking; the management of the breathing organs, the vocal apparatus, and the body in general; the effect of various foods, drinks, physical exercises, indulgences, and habits; the detection and correction of faults. This is the most masterful of books on its subject, the soundest, completest, and most practical compendium or manual of extemporaneous speech in existence. For all ministers who have any ambition to speak effectively or any sense of responsibility for success in their great calling this volume is indispensable. It is especially intended to help beginners or those who are still in the making. In addition to its value to professional or amateur speakers it is also an instructive and extremely interesting book for the general reader and for those who listen to public speakers. The publishers have issued it in durable yet attractive form. A copious index assists ready reference to any part of the contents, while the often ingeniously felicitous marginal paragraph headings on every page help the eye and the memory.

The Works of William Makepeace Thackeray. Thirteen volumes. 8vo. New York and London: Harper & Brothers. Price, per volume, cloth, $1.50.

This is so far beyond all previous editions of Thackeray's Works that no one should ever think of buying any other. It is "complete" not only in the sense of containing all his published writings, but also because it gives us a virtual biography and portraiture of Thackeray, and because in all respects—in print and paper and binding and illustration—it satisfies one with the feeling that nothing better can be desired or imagined. To each volume there is an extended Introduction written by Mrs. Anne Thackeray Ritchie, the author's surviving daughter. Thackeray desired that no biography of himself be written, but after a

quarter of a century his daughter weaves into the introductions to these thirteen volumes not only much information about his writings, but also many memories of her father, his life, habits, tastes, and opinions, with some of his letters. Mrs. Ritchie says: "So much has been forgotten, so much that is ephemeral has been recorded, that it is my desire to mark down some of the truer chords to which his life was habitually set. For this reason I have included one letter to my mother among the rest; it will show that he knew how to value the priceless gifts of home and of happiness while they lasted, as well as to bear trouble and loneliness when they fell upon him." It must be admitted that this daughter's instinct selects from her intimate knowledge the incidents and expressions which are most significant of her father's essential nature, while her literary gift presents them with vividness and grace. Thackeray came from India to England as a child of six years. His ship touched at the island of St. Helena. A black servant pointed out a man walking on the island and said to "Billy Boy," as Thackeray was then called, "That is he, that is Bonaparte; he eats three sheep every day, and all the little children he can lay hands on." The set of thirteen volumes ends with *Ballads and Miscellanies*, and begins with *Vanity Fair*. Mrs. Ritchie's introduction to the latter begins thus: "I cannot help thinking that though *Vanity Fair* was written in 1845 and the following years, it was really begun in 1817, when the little boy, so lately come from India, found himself shut in behind those filagree iron gates at Chiswick, of which he writes when he describes Miss Pinkerton's establishment. Whether Miss Pinkerton was, or was not, own sister to the great doctor at the head of the boarding school for young gentlemen on Chiswick Mall, to which my father was sent, remains to be proved. There is certainly a very strong likeness between those two majestic beings, the awe-inspiring doctor and the great Miss Pinkerton, whose dignity and Johnsonian language marked an epoch in education. I myself remember, as a child, hearing it said in the family that, when Dr. —— used to read the Ten Commandments of a Sunday to his boys and the rest of the people assembled, his wife and several members of the congregation had been heard to declare that to hear his resounding tones reminded them of Mt. Sinai itself." Some of Thackeray's own criticisms on *Vanity Fair* are given. He says to his mother: "You are quite right about *Vanity Fair* and Amelia being selfish. My object was not to make a perfect character or anything like it. Don't you see how odious all the people are in the book, behind all of which there is a dark moral, I hope? What I wanted was to portray a set of people living without God in the world (only that is a cant phrase), greedy, pompous men, perfectly self-satisfied for the most part, and at ease about their superior virtue. Dobbin and poor Briggs are the only two people with real humility. Amelia's humility comes when her scoundrel of a husband is well dead with a ball in his odious bowels, when she has sufferings, a child, and a religion. But she had at the beginning one quality

above most people, namely—LOVE—by which she could be saved. . . . I wasn't going to write in this way when I began, but these thoughts pursue me plentifully. Will they ever come to a good end? I should doubt God who gave them if I doubted them." In another letter he wrote: "*Vanity Fair* is this instant done, and I have worked so hard that I can hardly hold a pen and say, God bless my dearest old mother. I am pleased to have done, but am very melancholy and beat." Mrs. Ritchie says: "When my father wrote a poem he used to be more agitated than when he wrote prose. He would come into our room worried and excited, saying, 'Here are two more days wasted. I have done nothing at all. It has taken me four mornings to produce six lines.' Then, after a further struggle, all would go well." Once the novelist wrote an old friend: "If I haven't written to you sooner, be pleased to know that for the last ten days I have been almost *non compos mentis*. When I am in labor with a book I don't quite know what happens. I sit for hours before my paper, not doing my book, but incapable of doing anything else, and thinking upon that subject always, waking with it, walking about with it, and going to bed with it. O, the struggles and bothers—O, the throbs and pains about this trumpery!" Thackeray wrote to Adelaide Procter: "Why are your verses so very, very gray and sad? I've been reading them this morning till the sky has got crape over it. . . . We can't help what we write, though; an unknown something works in us and makes us write so and so. I don't like to think you half so sad as your verses. I like some of them very much, especially the little tender bits. All the allusions to children are full of a sweet maternal compassionateness. I wish the tunes you sing were gayer. But the Lord made a multitude of birds and fitted them with various pipes, and the chorus of all is *Laus Domino!*" We are told of his thoughts about death and divine providence. The days drew on, full of work and full of physical weakness also. He had no real illness at the last—the man was apparently tired to the core of his being—so tired that he was not sorry to go. Only a day or two before his solitary peaceful death, he had said so. What he thought of the great change may be gathered from his letter to his mother written when he was comparatively well and strong: "Providence, which poor M. impugns, is very tolerably kind to me. M. didn't seem to be aware that she had used such rebellious expressions when I took her to task. I asked her why the natural laws were to be interrupted in my particular case? Did Heaven send the little boys out of the shop to knock you down and give you a hundred days of pain and years of lameness? Was it specially concerned in punishing, chastising, trying, blessing, smashing, saving, those Jews who were under the tower of Siloam when it fell? A brick may have knocked a just man's brains out, and a beam fallen so as to protect a scoundrel who happened to be standing under. The bricks and beams fell according to the laws which regulate bricks in tumbling. So with our diseases—we die because we are born; we decay

because we grow. I have a right to say, 'O, Father, give me submission to bear cheerfully (if possible) and patiently my sufferings;' but I can't request any special change in my behalf from the ordinary processes, or see any special divine animus superintending my illnesses or wellnesses. Those people seem to be presumptuous who are forever dragging the Awful Divinity into a participation with their private concerns. In health, disease, birth, life, death, here, hereafter, I am the creature. He lifts me up and sets me down certainly—so he orders my beard to grow. Yonder on my table in the next room is a number of the *Earthen Vessel*—Brother Jones writes of Brother Brown how preciously he has been dealt with. Brown has been blessed by an illness; he has had the blessing of getting better; he has relapsed, and finally has the blessing of being called out of the world altogether. I don't differ with Brown essentially—only in the compliments, as it were, which he thinks it is proper to be forever paying. I am well: Amen. I am ill: Amen. I die: Amen always. I can't say that having a tooth out is a blessing—is a punishment for my sins. I say it's having a tooth out." And at another time he wrote: "I must tell you the truth as I believe it in opposition to what I consider to be erroneous; and when I was going to die, as I thought I was one night, I was as easy in mind and as trustful of God and as confident in his wisdom and mercy as St. Augustin, or St. Teresa, or Lady Huntingdon, or the Rev. Cæsar Malan—I mean any Churchman, high or low, and so no more about it."

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Retrospects and Prospects. By SIDNEY LANIER. 12mo, pp. 228. New York: Charles Scribner's Sons. Price, cloth, $1.50.

This is a volume of descriptive and historical essays under the titles, "Retrospects and Prospects," "San Antonio de Bexar," "The New South," and "Sketches of India." It contains also the Confederate Memorial Address delivered at Macon, Ga., April 26, 1870. Five years after the war for the Union closed Lanier, himself a Confederate, who had fought for four years and after the great surrender had toiled his way home to Georgia on foot, stood amid the graves of Southern soldiers, looked into the faces of the women and the men to whom those dead were dearest, and included in his address words like these: "A strange commingling of grief and glory and joy lies in our memories of the days when these men died for liberty. . . . We come here without resentment, without scorn or hate or any vengeful feeling. That we can do this—that we can contemplate these dead faces without unseemly revenges burning in our souls, is to me a most marvelous triumph of divine Christianity. . . . We are here for love, and not for hate. We are here for harmony, and not for discord. To-day we are risen immeasurably above all vengeance. To-day, standing upon the serene heights of forgiveness, our souls choir together the enchanting music of harmoni-

ous Christian civilization." The year 1870 was nobly early for such great words to be spoken in the South. It is doubtful if any but a gallant soldier would have dared to speak them or even have felt them in his heart. But always the bravest and the manliest are the most generous and unresentful. The trouble and ill feeling between South and North since the war have not been made or maintained by the brave men who fought each other on tremendous battlefields. The first to accept the results of the war and to be at peace sincerely and heartily were the men who had proved their manhood in heroic conflict and enhanced the splendor of the American name by their high courage and costly defense of their convictions. Brave hearts do not harbor sullen hatreds. In the essay on "The New South" Lanier contends that the prosperity of the South depends on industry, and not on politics, and chiefly on agriculture in the form of small farming, in contrast with the enormous farms of the West and with the large plantations of the old South devoted mostly to the raising of some one crop—sugar, rice, cotton, or tobacco. He thinks this "agricultural change is the one substantial fact upon which any really new South can be predicated," and counts the rise of the small farmer (who raises a variety of crops—grain, fruits, vegetables, wool, poultry, dairy products, in addition to the cotton, rice, or sugar-cane) to be "the most notable circumstance of the new period in comparison with which noisier events signify nothing." He says that this agricultural change produces a great variety of effects; that many industrious negroes have become possessors of little farms, and that "the transition of the negro from his attitude as negro to an attitude as small farmer is a transition in which his interests, his hopes, and consequently his politics, become identical with those of all other small farmers, whether white or black. Nothing seems more sure than that an entirely new direction of cleavage in the structure of Southern polity must come with the wholly different aggregation of particles implied in this development of small farming. In the identical aims of the small farmer class, whatever now remains of the color line must surely disappear out of the Southern political situation. The small farmers are a body whose privileges, needs, and relations are not those which are affected or decided by color, but those which exist between all small farmers on the one hand and whatever affects small farming on the other. The relation of politics to agriculture is as that of the turnip top to the turnip. The obliteration of the color line could be reduced to figures if we knew the actual proportion of small farms held by negroes." Lanier then takes for illustration Liberty County, Georgia, which in 1860 produced mainly sea-island cotton and rice from large plantations owned by old and wealthy families; at which date there were in that county only fifty-three small farms—that is, of less than twenty acres. In 1870 the small farms numbered nearly fourteen hundred, and Lanier thinks that this increase is largely accounted for by the accession of thrifty negroes to the ranks of the small farmers. "For," he says, "though these colored

farmers hire out at times, yet their own little patches of varied products are kept up, and they are independent of such hiring." In the same period and from the same cause there was in Mississippi an increase of nearly thirty-five thousand small farms. Lanier quotes from a Georgia paper in 1880 this paragraph: "If the farmers of Liberty County could control the negro labor for their use it would soon become one of the richest counties in southern Georgia; but there comes in the trouble. The negroes, most of them, have bought a tract of land, ten acres or more, and they can make enough on it to be perfectly independent of the white man. If he hires them he has to pay them their price, which is not less than fifty cents per day." This change, which had progressed so far in one county of Georgia in 1880, has been spreading more rapidly there and in other parts of the South during the twenty years since. The case of the negro is not so hopeless as many pessimists make out, nor is the race problem in such a bad way as sporadic conflicts and occasional lynchings taken alone would indicate. To a large extent the negro, stimulated by some education and a growing desire to be independent, is working out his own salvation by quiet labor and economy. He is learning how to get to windward of fate. Give him time and the mental and moral education which means a fair chance, and he will work his ship off the lee shore and into deep, safe water. A Scotchman employing a large number of negroes in quarrying phosphatic rock in South Carolina told us fifteen years ago that they were excellent laborers, sober, saving, and nearly all of them intensely bent on owning a little plot of ground with a home on it. When the colored man becomes a respectable landholder and an independent farmer he fades out as a negro and appears as a substantial and influential factor in the community, not to be dislodged, insulted, or ignored. Lanier finds that the small farmer has been a commendable citizen in many lands and centuries. He was praised in old Greece for not being a crazy politician, by Euripides, who declared that these farmers who stay at home and work, and do not spend their time in caucuses and assemblies, save the country. Who but the small farmers of France, the peasantry, furnished the money to pay the huge indemnity exacted by Germany after the Franco-Prussian War of 1870? Lanier, a native Georgian, notes also that, in 1880, "at the Atlanta University for colored people, which is endowed by the State, the progress of the pupils, the clearness of their recitations, their excellent behavior, and the remarkable neatness of their school rooms altogether convinced the committee that the colored race are capable of receiving the education usually given at such institutions." Of that part of the South with which Lanier was most familiar he writes: "Much of this gracious land is yet new to all real cultivation, much of it lies groaning for the muscle of man; fair and fruitful conditions here hold perpetual session and press perpetual invitation upon all men to come and have plenty. Along that ample stretch of generous soil, where the Appalachian ruggednesses calm themselves into pleasant hills before

dying quite away into the seaboard levels, a man can find such temperances of heaven and earth—enough of struggle with nature to draw out manhood, with enough of bounty to sanction the struggle—that a more exquisite coadaptation of all blessed circumstances for man's life need not be sought. The region seems to yearn for men. Everywhere the huge and gentle slopes kneel and pray for vineyards, for cornfields, for cottages, for spires to rise up from beyond the oak groves. There is never a day of summer or of winter here when a man cannot do a full day's work in the open field; all products meet as at nature's own agricultural fair; rice grows alongside of wheat, corn alongside of sugar-cane, cotton alongside of clover, apples alongside of peaches, so that a small farm may often miniature the whole United States in growth. The little valleys everywhere run with living waters, asking grasses and cattle and quiet gristmills; all manner of timbers for economic uses and trees for finer arts cover the earth. In short, here is such a neighborly congregation of climates, soils, minerals, and vegetables that within the compass of many a hundred-acre farm one may find wherewithal to build his house of stone, of brick, of oak, or of pine, to furnish it in woods that would delight the most curious eye, and to supply his family with all the necessaries, most of the comforts, and many of the luxuries of the whole world. It is the country for homes." Thus this ex-Confederate pictured the desirable destiny of the New South, and wooed his fellow-countrymen to come and make homes and help develop his beloved and bountifully fertile Southland. Far wiser he than those who lay the emphasis on politics, and keep their land hot with political intolerance, fierce with race hatreds, dangerous and bloody with violence, and forbidding and repellent to all the enterprise, intelligence, character, and capital which might otherwise arrive there to aid in developing and enriching the great South, which is as yet, in large part, as Lanier says, "actually virgin to plow, pillar, ax, or mill wheel," while "other parts have known only a mean and insulting cultivation."

Luther Peck and His Five Sons. By Rev. J. K. PECK, A.M., Author of *Seven Wonders of the New World.* 12mo, pp. 246. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

This is a story a century and a quarter long, the history of a very remarkable family. "There never was another such story and never will be again." It is written in lively style, without embellishments, by a descendant of the family familiar with even the minutest details. The author says: "I have seen the five generations, the father and mother of the five brothers, their five sons, a score of grandchildren, several great-grandchildren, and half a dozen great-great-grandchildren. The five Peck brothers—Luther H., George, Andrew, William, and Jesse T.—were all born in the same latitude and longitude, and all but one in the same State and town, lived, labored, and preached in the same territory, and breathed their last, members and elders in the same church in the bounds of the old Genesee Conference. Each of them lived to be over

threescore and ten. They were always good friends and remained so until they went to the other world. They all retained their reason to the last. They were all large men and weighed together ten hundred pounds. I have never read of five such brothers, and I never shall." "It would be difficult to say . . . what constituted the remarkableness of the head of this family (Luther Peck, born in Danbury, Conn., June 12, 1767, a blacksmith, a class leader, and local preacher). He was an honest man, so everybody said who knew him. He was industrious, hard-working, and economical. He was not cross-eyed or cross-grained. He was remarkable for being like other men, and not being peculiar. He did not walk in his sleep nor study the stars nights. He was not like the learned blacksmith; yet he was a blacksmith. He never spent time trying to invent perpetual motion. He had his hair cut like other men of his time. He did not sleep in the daytime and work nights. He never walked a rope across Niagara nor tamed lions nor charmed rattlesnakes. He was not a Blondin nor an Edison. He never hunted the North Pole nor plowed the seashore nor sowed salt. He would not have been a success in a dime museum or a circus or a side show or a minstrel show. He was remarkable for never trying to be remarkable. He never tried to work a horse and an ox yoked together. He ate what it was proper to eat, if he could get it, and drank as other men did. Indeed, he was a remarkable man and remarkably like other men." A few years after marriage this Luther Peck moved west a hundred miles into Middlefield, N. Y., and there built a log-cabin near Otsego Lake in the almost trackless wilderness, and from that time the family was identified with the State of New York. He was a local elder forty-four years, and died at the age of eighty-seven. *Luther Peck and His Five Sons* is written *con amore*, with the glow of honest family pride. All the strong men —giants many of them—who made or started in the old Genesee Conference, come into sight in this narrative of the Peck family—John Dempster, William W. Ninde, Lyman Sperry, Morgan Ruger, Calvin Hawley, William Round, Charles Giles, A. J. Kenyon, A. J. Crandall, Loring Grant, Marmaduke Pearce, and others like them. Dr. John McClintock once wrote: "The age of chivalry was renewed in its noblest aspects in the beginnings of Methodism. Its history, especially in America, is a record of moral heroism unsurpassed in any age of the Church. . . . Every memorial, however slight, of the lives and toils of the fathers is at once a blessing to the Church and a contribution to the true history of the civilization of the age. To this class belong the sketches of Wesley, Fletcher, Garrettson, McKendree, Roberts, Pickering, and Hedding. To a later period belong the lives of Fisk, Emory, Levings, and Olin. . . . They are illustrations—wonderful illustrations in fact—of the vigorous and healthy growth of Methodism, each of them affording a noble specimen of high intellectual power and large accomplishments devoted with entire self-denial to the service of the Church of God." Our author remarks that the heroic times thus spoken of reach down to

the times of the five Peck brothers who continued in the same devoted spirit the work of the fathers. Of these five the best known are George, the second son, and Jesse T., the youngest. The chapter on George Peck begins, "This name stands for a great man," and to the question, why he should be called great, our author says, "I will answer by a plain recital of his life." Born in the woods in a poor log-cabin, from an unpromising beginning and through discouraging environments he hewed his way to greatness. He was chiefly instrumental in the founding of Cazenovia Seminary and Wyoming Seminary; of the former he was for a time the principal. He "was the originator of the first course of study prescribed by the General Conference for traveling preachers. He had to do with all the legislation enacted in the Church during more than fifty years. He was elected to thirteen General Conferences in succession from 1824 to 1872, and was present at all those sessions and remained to the close of each." He was editor eight years of the *Quarterly Review*, and four years of *The Christian Advocate*. He was one of the committee sent by the General Conference of 1864 to convey to President Lincoln the sympathy of that body and of our denomination, with Joseph Cummings, Charles Elliot, Bishop Ames, and Granville Moody as his associates—a group of stalwart men. Dr. George Peck died May 20, 1876, and his body rests in the shadow of the old Forty Fort church. From the old Genesee Conference came E. G. Andrews, W. X. Ninde, and John P. Newman; Thomas Bowman was born there; and Enoch George, Calvin Kingsley, and Charles H. Fowler bore relation to it. From it also came Jesse Truesdell Peck, youngest of the five brothers. "He was great in the sense that his brother George was great; with small beginnings and unfavorable surroundings, yet accomplishing wonders. He was called from the lowest ranks to be field marshal, and in some respects was the most attractive figure of the family. He was the Murat of the dress parade or the carnage of stern war. He was the 'Plumed Knight' of the militant Church. He lived, married, died, and is buried in the territory covered by the old Genesee Conference. His brothers assisted in his elevation to the episcopacy, and one of them presented him on the day of ordination for induction into that sacred office. Has any family in the history of American Methodism rendered more years of ministerial service to our Church than the aggregate rendered by this Peck family?" The volume before us is far from being a dry historical narrative, being enlivened by many incidents, some ludicrous and amusing, some pathetic, some religiously impressive, but all contributing to the lifelikeness of the story. We are told of an old-fashioned presiding elder in New York State who, when the bishop inquired about a certain charge and what sort of man was wanted there, replied: "Two years ago they had a professor of chemistry; last year a professor of Greek; now they want a professor of religion." At the depot in Newark Valley Jesse T. Peck was persuaded to step on the scales and be weighed. The scales marked only two hundred and ninety-five pounds; and he

explained apologetically that he was always a little thin in hot weather. In 1864, on the deck of a steamer, he had a discussion with a Catholic priest, and, referring to it afterward, he said he was made to feel his own "extreme littleness." At a family gathering where the five brothers, their wives, and many nephews and nieces were present, Jesse T. was at the head of the long table trying to dissect the fowl; he seemed to have difficulty in his work, and made a facetious remark somewhat derogatory to the deceased. He was at once reprimanded and reminded that it had always been the motto of the family "never to speak evil of the dead." Bishop Jesse laid down the carving implements and delayed the dinner by a long, loud, hearty, earthquaking laugh. At one of these family reunions all sat down to an old-fashioned mush-and-milk dinner. The author says: "Five sons of the same father and mother, all distinguished ministers of the same Church, with their wives and children and grandchildren, sitting together around one table, eating mush and milk, the meal having been ground from corn raised by one of the five brothers; the youngest brother a bishop, weighing three hundred pounds! I will give one hundred dollars for just such another story in the whole history of the world." Pictures of the father and mother and of their five sons and of the author appear in the book.

MISCELLANEOUS.

Civil Law in the Ecclesiastical World. By Rev. CHARLES SHEARD and LAWRENCE RUSSEL, Attorney at Law. Orders received by French & Griswold, Canton, N. Y., or by the Trade. Price, leather, 50 cents. Postage 5 cents extra.

This is a compendium of the Religious Corporations Law and the Clergyman's Legal Adviser combined. It contains the Religious Corporations Law, a Résumé of Marriage Laws, Church and Clerical Exemption Laws, the Sabbath Laws, Privileges of Spiritual Advisers, Drawing of Deeds with Forms; and answers all questions relating to such matters under the laws of the State of New York, the clerical author of the book being a member of the Northern New York Conference. It is intended for the use of ministers and church officers of all denominations and for trustees of all religious corporations in this State. One chapter furnishes directions for the drawing of deeds, together with legal forms for deeds, bequests, and conveyances to religious and eleemosynary institutions and corporations. This chapter is by Justice Russell, of the Supreme Court of the State of New York. It appears to be a complete guide and handbook of such matters prepared by competent persons.

Disciplinograph. By ROBERT T. MILLER. 12mo, pp. 24. Cincinnati: Curts & Jennings. Price, paper, 25 cents.

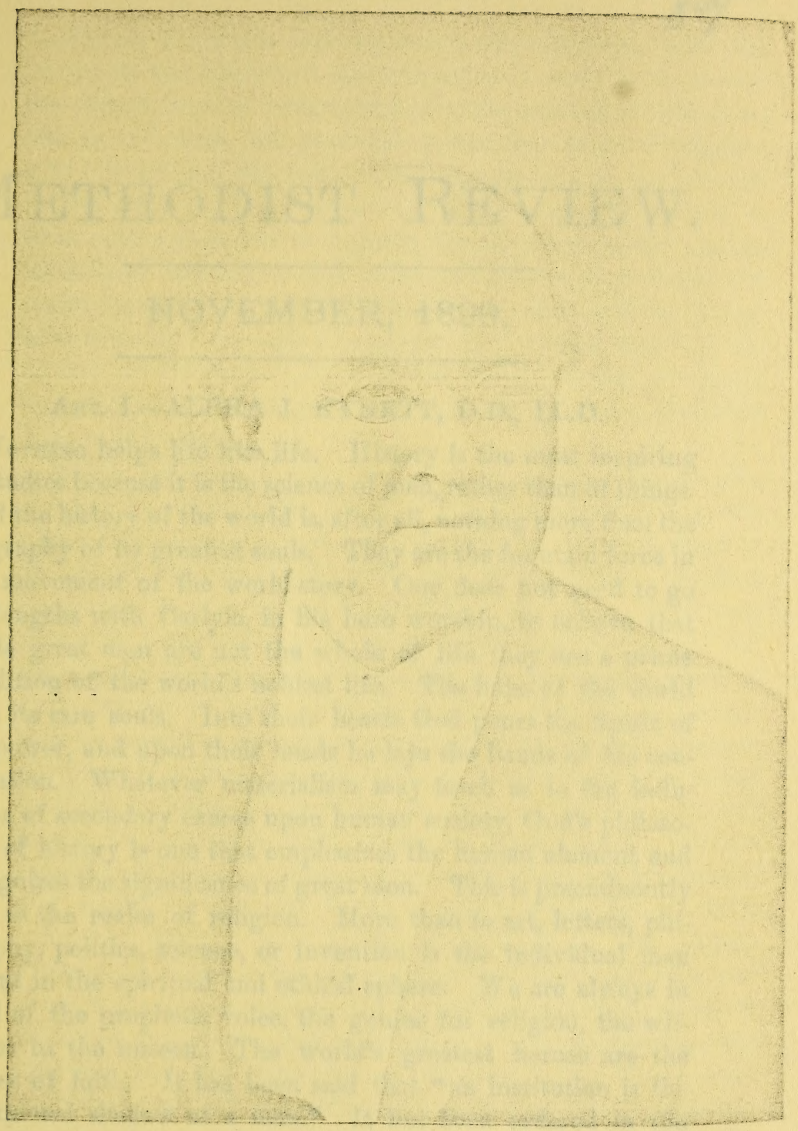
Mr. Miller, who was a lay delegate from Kentucky to the General Conference of 1896, is known to be one of the most intelligent, diligent, and successful collectors of Methodist memorabilia and of rare relics and records and waymarks of the history of our denomination. His home in Covington contains a remarkable and valuable collection of antiquities,

curiosities, and prizable things. He has prepared and our Western publishing agents have issued in this convenient booklet a "Memorandum for Collectors of Disciplines," in which are given "the title-pages of the ORIGINAL EDITIONS of the Sunday Service, and of the Doctrines and Discipline of the Methodist Episcopal Church, of the Methodist Episcopal Church, South, and of other Methodist Churches, in the order of their publication." This memorandum is made up from the books which are in Mr. Miller's very complete private collection. The titles extend from 1784 to 1896. It is not to be wondered at that a Methodist minister's son, familiar with and interested in Methodism and its history and literature from his boyhood, should be found prosecuting this work of collection and sharing its results with his fellow-Methodists.

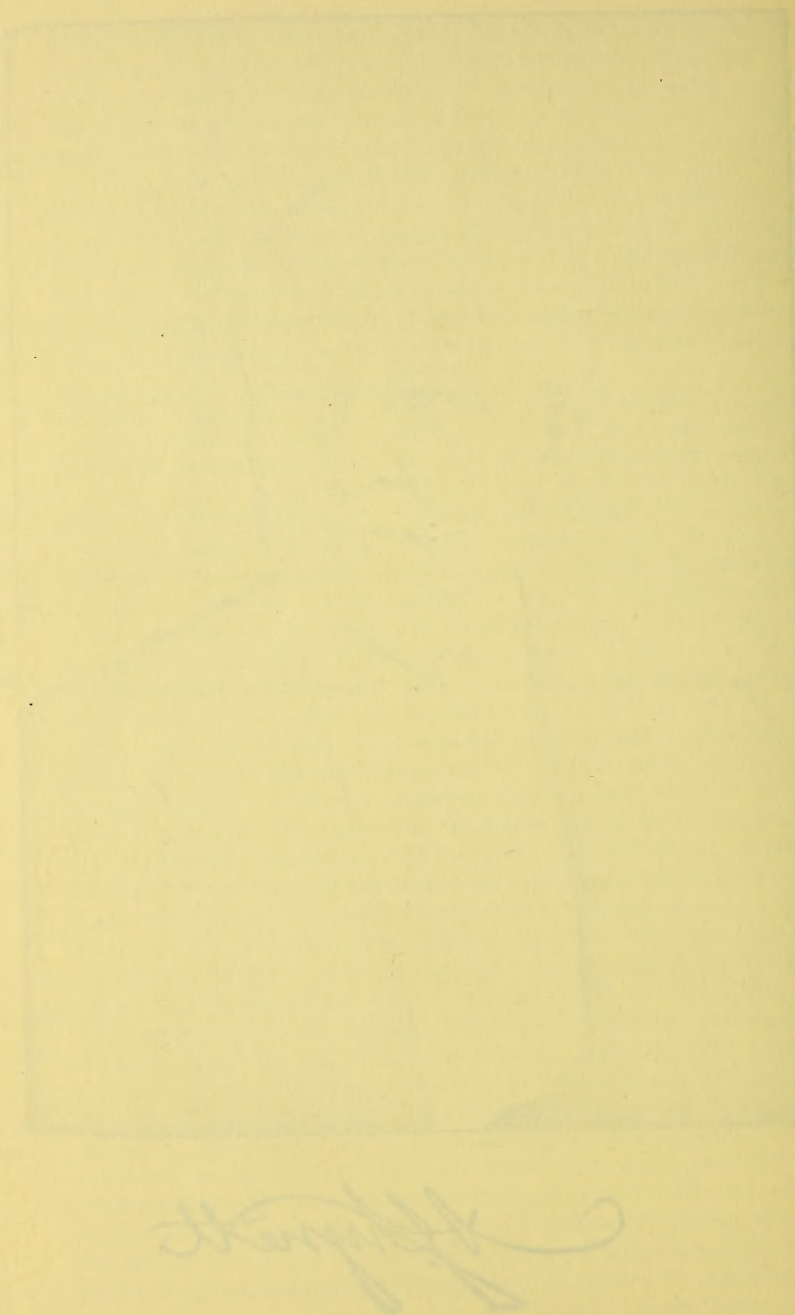
Christian Science. The Truths of Spiritual Healing and their Contribution to the Growth of Orthodoxy. By R. HEBER NEWTON, Rector of All Souls' Church, New York. 12mo, pp. 78. New York: G. P. Putnam's Sons. Price, paper, 25 cents.

Christian Science Examined. By HENRY VARLEY. 18mo, pp. 80. New York: Fleming H. Revell Co. Price, paper, 15 cents.

Both of these booklets are important contributions to the increasing literature of Christian Science. The first is the more tolerant of the two. Its author, Dr. Newton, is one who would gather honey from all flowers. While recognizing the evils of Christian Science, he devotes some considerable portion of his pamphlet to the enumeration of the vital truths which give to the movement its force. These in their natural order he finds to be that Christian Science "deals with disease;" that it "accepts the work of healing sickness as an integral part of the discipleship of Jesus Christ;" that it "finds the clew to this ministry of healing in the example of Jesus;" that it is the recognition and application of the secret of Christ that "a true science of therapeutics must be largely psychical;" that it also recognizes and applies the principle of Jesus whereby he appealed to the soul, as well as the mind, of the sufferer; that it evolves its philosophy from the domination of mind over matter in the life of Jesus, and learns its theology at his feet; and that, "this theology realized, sin itself is seen, as Christian Science teaches, to be no part of the eternal reality of being. God is one. God is infinite. God is all. God is good." In short, "there is nothing in Christian Science, as thus interpreted, which is in conflict with the inner heart of Christian orthodoxy." The pamphlet constitutes a chapter in a new book of the author, which aims "to show that orthodoxy is no fixed and final form of thought." The pamphlet of Mr. Varley differs from that of Dr. Newton in that it makes no philosophical study of the principles which underlie Christian Science, but rather traces the development of the movement from its discovery in 1866, and outlines the chief characteristics of the system. In caustic words it points out the erroneous attitude of Christian Science toward the Bible, sin and Satan, God and the material body. In short, it supplements in its keen denunciation the semi-tolerance of Dr. Newton's review.



A. J. Reynolds



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METHODIST REVIEW.

NOVEMBER, 1899.

ART. I.—ALPHA J. KYNETT, D.D., LL.D.

NOTHING helps life like life. History is the most inspiring of studies because it is the science of men, rather than of things. And the history of the world is, after all, nothing more than the biography of its greatest souls. They are the fountain force in the movement of the world-story. One does not need to go all lengths with Carlyle, in his hero worship, to believe that while great men are not the whole of life they are a prime condition of the world's noblest life. The hope of the world is in its rare souls. Into their hearts God pours the Spirit of his power, and upon their heads he lays the hands of his consecration. Whatever materialism may teach as to the influences of secondary causes upon human society, God's philosophy of history is one that emphasizes the human element and recognizes the significance of great men. This is preeminently true in the realm of religion. More than in art, letters, philosophy, politics, science, or invention is the individual man potent in the spiritual and ethical sphere. We are always in need of the prophetic voice, the genius for religion, the witnesses to the unseen. The world's greatest heroes are the heroes of faith. It has been said that "an institution is the lengthened shadow of a man." It has been ordered in the good providence of God that the great religious leaders of the world have also been masters of constructive statesmanship. The vision of God has often been united with supreme power to lead and organize men.

These general truths were exemplified in the life and career of Dr. A. J. Kynett, the subject of this sketch. It was his

rare good fortune to link his name so indissolubly with the history of the Church of his choice that its story for a generation cannot be told without the constant mention of his name, and to incarnate his powerful personality in an institution which is perhaps the most potent propaganda of our century in the field of home missions. We are still too close in time to this great life to measure it with entire accuracy; the warmth of personal contact which still abides may disturb the cooler exercise of the judgment; yet the bulk of actual achievement is enough to support the verdict won by the impact of his personality, that his was a colossal character, standing level with the greatest in the history of the Methodist Episcopal Church.

Alpha Jefferson Kynett was born in Adams County, Pa., August 12, 1829. His father, John Kynett, or Kinet, was also a Pennsylvanian, and most probably of German descent. It should be remarked that the Pennsylvania German population which moved westward in the State were very generally assimilated to the social type about them, and did not acquire that close-fibered mental and moral immobility so characteristic of that interesting people. John Kynett seems to have possessed an aggressive temperament and willingness to change not common in that stock, as he successively removed to Ohio in 1832, living there in three different places, and thence to Indiana in 1838, where he unsuccessfully tried in two different places to make a permanent home for his family; and finally, in 1842, he found a resting place for his little colony of married and unmarried children in Des Moines County, Ia. Alpha was the youngest of eight children, and these frequent removals in the formative period between his third and thirteenth years were an early introduction into the itineracy and the hardships of frontier life. His earliest memories were of log cabins, the sound of the ax clearing the primeval forests, and hard labor on the farm and in the cooper shop.

Right generation is the best prelude to regeneration. He was well born. Both father and mother were devout Christian people, having both joined the Methodist Episcopal Church before their marriage. "They were especially careful

to give their children an early religious education, and even at the earliest period of my recollection I was taught to say my prayers morning and evening. Mother often talked to me about heaven and the happiness which God's people enjoyed there." Such is an early entry in the Journal which Dr. Kynett kept for about fifty years, a human document of surpassing interest and value. His maternal grandfather, Henry Peterson, Sr., had been a soldier in the War for Independence, and was for the last fifteen years of his life a Methodist preacher, traveling chiefly in the Virginia Conference. With this goodly inheritance of ancestral influences it was little wonder that, with his own gifts, he became the great preacher and the fervent patriot.

When about twelve years of age, during a powerful revival of religion, through the importunities of his mother he was induced to join the class; but he afterward felt that his impressions of duty had been too slight to effect any radical change either in heart or life. Some five years later, however, under the ministry of the Rev. Michael See, he discovered himself as a child of God. It is highly characteristic that this result was reached not only through spiritual conviction, but by a cool, logical, and intellectual process. He touched the point of peace, as often happens in the case of men of strong will, only by a resolute and desperate resolve to go forward in the path of known duty. It must not be supposed, however, that the religious experience of Dr. Kynett was wholly or mostly a piece of rational analysis. He possessed too powerful an emotional nature for that. He had his moments on the mount, the fine raptures won by inward struggle and full surrender; and the pages of his Journal are full of ejaculated prayers and aspirations after holiness. He read widely and thoughtfully on the theme of evangelical perfection, and, in the nervous and expressive speech of the early Methodists, was constantly "groaning after it." From the time of his conversion until his translation there was never any note of uncertainty in his Christian profession, but the "glad confident morning" of spiritual and moral certainty.

In early childhood he had been impressed with the thought of the ministry as a possible calling. His conversion deepened

the childish impression. With the same mental deliberation as in the case of his conversion he examined the evidences of his call and wisely committed himself to the guidance of divine Providence. He was licensed to exhort in the year 1850, and to preach in 1851.

Dr. Kynett was almost wholly a self-educated man. His early schooling had taught him to read, write, and cipher a little. With the call to preach came the feeling of need of preparation. He procured text-books and began a laborious course of self-culture. He was especially diligent as a student of English syntax, and acquired a strong and accurate literary style. Employed as a teacher in the schools of his county, he kept a little ways in advance of his classes and taught them his freshly acquired information. Probably no harm was done to the scholars by this process, and there could have been no better training for his inquisitive mind. It is significant that he also studied bookkeeping, an accomplishment which had its place in the equipment of him whom Bishop Ames afterward called "the greatest business man in the Methodist ministry." He also became an omnivorous reader, and seems with Bacon to have "taken all knowledge for his province," for his Journal records the names of books in theology, science, metaphysics, history, law, and general literature. The Journal itself is an interesting testimony to the reality and thoroughness of this self-discipline. The handwriting, always as legible as print, is at first somewhat clumsy and schoolboyish, but becomes in the later volumes refined and easy in its lines. The literary style, always strong and forcible, is rather crude and awkward at first, but becomes at last the natural and fluent expression of the mind of an educated man. Hand and speech give progressive testimony to a mental training which in his case had no dead line, but was still advancing the last year of his life.

Having previously been employed by the presiding elder as a supply on the Dubuque Circuit, he was admitted on trial in the Iowa Conference in 1851, and was appointed by Bishop Waugh to Catfish Station, near Dubuque. His early ministry was of the most primitive type, and is full of the primitive experiences and romance of the itinerancy—a life spent largely in

the saddle, threading blind roads and swimming swollen rivers. This ruder life was of short duration. He at once stepped to the front rank in his Conference, and filled its most important charges, being successively stationed at Davenport, Dubuque, Iowa City, and Lyons. At Davenport he began his work as a church builder, starting the first of that long list of eleven thousand temples which are directly or indirectly indebted to him for their existence. In 1860 he was appointed presiding elder of the Davenport District, at the unusually early age of thirty-one. Probably no years of his laborious life were so full of labors as those spent in this exacting office. The War of the Rebellion was in progress. Dr. Kynett espoused the cause of the Union with all the fervor of his heart and all the strength of his will. He was incessant in speeches, sermons, and writings on the issues of the day. He was appointed on the staff of Governor Kirkwood, and aided in recruiting and equipping several regiments. Of one of these it had been fully intended to make him colonel, but he was very cunningly tricked out of the appointment. Doubtless he would have made a great soldier, but God had something better for him and for the world. He was a leader in the beneficent work of the Sanitary Commission, organizing auxiliaries everywhere over his State, and frequently going to the front in its service. During this period he formed and to a considerable extent matured those opinions as to the relations of a free Church to a free government which found final expression in his book on the *Religion of the Republic.*

In 1864 he was honored by his Conference with an election to the General Conference, an honor repeated every four years until the time of his death. In this body he introduced the resolution looking toward the organization of the Church Extension Society. He also drew up its constitution and conducted the measure through the Conference to its final adoption. Dr. S. Y. Monroe was elected Corresponding Secretary of the new society. The idea of a society to assist in the erection of churches had been germinating for several years in Dr. Kynett's mind. While pastor at Dubuque in 1856 at his instance a meeting of the principal laymen was held at which among other things a committee was appointed to prepare a

plan for the organization of a Church Extension Society. At the close of his service as presiding elder, in 1864, he was appointed the Corresponding Secretary of the Upper Iowa Conference Church Extension Society, serving efficiently in that position until 1867, when, on the death of Dr. Monroe, he was appointed by the bishops as Corresponding Secretary of the general society. This office he filled until the time of his death, a period of over thirty-one years, he being in effective service the senior of all the officers of the General Conference. The history of the Church Extension Society is henceforth the biography of Dr. Kynett. In many respects it is an almost unexampled record of personal achievement. He found its treasury almost bankrupt, and, in the words of Bishop McCabe, "left it with a church-building power of two churches for every week of the rolling year." By gifts and loans aggregating almost six and one half million dollars it has aided nearly eleven thousand churches. Dr. Kynett supervised the collection and expenditure of this vast trust with an integrity which has accounted for every dollar.

But the work of this Society is not only the monument of his great organizing and administrative ability, but of a far-seeing ecclesiastical statesmanship. His life was, fortunately for himself and the Church, cast into the peculiar surroundings of a newly settled country and freshly forming social conditions. Great growths are the product of new soil. It is noticeable that young communities form favorable environment for the development of strong and vigorous personalities. The fresh-growing life, free from the traditions and conventionalities of older communities, is the opportunity of genius. While Dr. Kynett could not have failed of distinction in any social surroundings, it is doubtless due to the fact that in early manhood he came in contact with new institutions in the making that he was able to reveal a far greater genius than might otherwise have been guessed. It was the transplanting of this vigorous life into the fresh soil of the prairies which secured its rapid growth and determined his lifework. The time was quite as providential as the place. Those were the years when the great westward movement of population had begun. The building and completion of the

Union Pacific Railroad and its numerous feeding branches must be counted one of the greatest economic events of the nineteenth century. It opened up an empire to settlement. The years following the civil war were the most remarkable in the history of the nation for internal growth and expansion. Under the operation of liberal homestead and preemption laws, with their specially favoring terms to the discharged soldiers, new communities were springing up like magic in the middle and further West; new commonwealths were taking on civic form and substance, and were soon to knock at the doors of the Union for admission. Dr. Kynett was among the first to measure with statesmanlike grasp the opportunity afforded by this *post-bellum* period of internal development to the enterprise and activity of the Church. The Church Extension Society, born largely in his brain and will, was the answer of Methodism to this call of God. For the providential hour he was the providential man, and his idea the answer needed. Evangelism in the ordinary sense of the word was not the chief demand, for the newcomers to the lands beyond the Mississippi were all nominally Christian, many of them genuinely so. To such a problem the erection of the visible house of God was the sole and sufficient solution. It is not too much to say that the Church Extension Society has been a main factor in saving these new communities and States to the cause of Protestant Christianity and to social order. There is no more brilliant chapter in the whole history of Christian enterprise.

The Church Extension Society was essentially an aggressive movement of the Church militant, and its onward progress often demanded a militant man at its head. Dr. Kynett was compelled by his convictions of duty and against his natural temperament to become a man of war. He was often compelled to stand up against popular and well-organized raids upon the treasury of the Society in behalf of favored enterprises and to jeopardize his personal popularity by strenuous insistence upon the sacredness of the trust committed to him. No considerations of private friendship or of the loss of public favor could ever move him from his heroic and sometimes lonely stand upon his profound convictions of right. That he

was invariably right he would have been the last to claim, but such was his grasp of the whole work, so clear his vision of the issues involved, and so intense his easy consciousness of power to direct that he felt well assured, not only of the rectitude of his intentions, but of the wisdom of his conclusions. If he ever seemed impatient of opposition it was because of this vantage ground of clear moral and mental certainty which made persistent opposition seem captious and unreasonable. In many an hour of peril his wisdom and firmness, joined to his energy and skill, saved the Society he had created from utter shipwreck. Can we conceive of any higher human success than this, to have early found a great lifework, and then to live long enough to see one's inmost self reproduced in an institution bearing everywhere the marks of one's own personality, which shall abide as the fitting monument of a great career? And what glory of character can be greater than that the chief defects charged against a life should be those which grew solely out of intense devotion for duty and an almost passionate insistence on fidelity to sacred trusts?

Dr. Kynett was a lover of liberty and a valiant defender of personal rights. Intensely in sympathy with the great political movements of the age, he was especially in accord with its democratic spirit, the tendency to widen the scope of individual activity in Church and State. This made him one of the earliest and most earnest advocates of lay delegation in the General Conference, and still later of its equal representation in that body. It was this strong tendency toward individualism which placed him in the leadership of the recent movement to admit women as delegates in the General Conference of the Church. While it may be questioned whether such a reform would not be at variance with the natural organization of human society, and result in requiring of women services and duties which ought not to be required of a sex already so heavily charged with the moral and spiritual conservation of society, yet Dr. Kynett's opinions were not the result of passion or prejudice, but were the well-seasoned conclusions of careful study and closely wrought thinking. Indeed, to him the above objection was an argument in favor of the reform, for he strongly argued that this very moral and spiritual pre-

potency of women was an element which ought to be introduced into all legislative bodies. Perhaps he suffered from the tendency of all great organizers to place θέσις before φύσις, that is, to fully value any force only so far as it could be made to work in the mechanism of human institutions. In this respect his defect, if it were a defect, was the result of his great qualities, as well as the natural outgrowth of a generosity of soul which could not rest in what seemed to him the unjust exclusion of the better and nobler half of the race from any franchise or privilege which might furnish a larger sphere for their activity or greater protection to their rights and liberties. In the discussion of this question Dr. Kynett took the high ground that the admission of laymen, inasmuch as the restrictive rule made no special mention of sex, gave an inchoate right to women to act as delegates, and that no change of the Constitution was necessary for their admission. While it seems to the present writer that the main premise of this argument—that is, the strict and rigid interpretation of the literal terms of the restrictive rule—is demonstrably wrong, yet, at the moment of hearing Dr. Kynett's powerful putting of his case and the logical development of his argument, the strongest opponents were in danger of being swept from their feet by the full tide of his argument, and were left at last with an immense respect for his forensic ability. It must not be forgotten that his advocacy of the claims of women was no mere vague sentimentality, but the outgrowth of profound convictions and well-considered reasoning.*

He was greatly interested in another question, that of the Constitution of the Methodist Episcopal Church. To this still unsolved problem he gave much study, and was a member of the commission appointed on that subject, whose work still awaits the action of the General Conference. This failure of the General Conference to reach a conclusion on what he considered a question of supreme importance was a great disappointment to him. When at last the organic law of the

*The author has felt it to be in the interest of an entirely sympathetic sketch of Dr. Kynett's character and services to indicate disagreement with him on this great issue. In the above paragraph there is the last echo of many a stoutly contested private battle of words and arguments—differences which never for one moment disturbed the constant friendship of many years.

Church is distinctly defined, not a small part of the credit of that work will be the due of A. J. Kynett.

Any sketch of the life of Dr. Kynett would be incomplete which failed to record his distinguished services in behalf of moral and social reform, and especially to the cause of temperance and the legal prohibition of the liquor traffic. In 1853, while pastor at Davenport, his second charge, he was a large factor in carrying the county in which he lived for temperance. This was but a preliminary skirmish before the adoption by Iowa of the Maine Law, in 1855. He was then stationed at Dubuque, and he made his church the storm-center of the contest. He organized campaign committees, preached temperance sermons, delivered addresses, and engaged in a lively controversy in the public press. When the victory was won he refused to rest upon his laurels, but immediately led in the organization of an alliance for the enforcement of the law. On becoming an officer of the general Church he naturally became a stalwart national leader in this great movement. He powerfully assisted in the adoption of the prohibition amendments to the Constitutions of Iowa and other Western States, and was largely instrumental in securing the appointment by the General Conference of the Permanent Committee on Temperance and Prohibition, of which he became the efficient and untiring chairman. Attracted by the success of the Antisaloon League in Ohio, it was mainly through his efforts that the idea was nationalized. In the National League he was an acknowledged leader. His work as a builder of houses for God naturally intensified his opposition to that house of infamy and misrule, the grogshop. To him the work of the Church was but half done if it built churches and failed to pull down saloons. So great was his interest in this holy war that, at one time, when under the pressure of unreasonable and captious opposition in his church extension work, he seriously contemplated surrendering that trust to the Church and devoting himself exclusively to the fight for the suppression of the liquor traffic. While it would have been ideally glorious to crown the work of building eleven thousand churches by destroying a hundred thousand saloons, we may rejoice that he remained to practically con-

summate the one great achievement of his life. It was in the cause of temperance that he received the stroke which ended his career of usefulness. He was presiding over the Pennsylvania Antisaloon League at Harrisburg. He made a brief address, closing with the ringing words, "If the Christian Church of this great commonwealth would unite against the saloon, she could sweep it from her borders in two years' time." The next day, February 23, 1899, the stroke came, and the warrior, full harnessed, fell while still fighting the foe he hated most of all earthly evils. It was glorious death on the field of honor.

He was a great preacher, a preacher by native instinct as well as by the divine call. The outline of his first exhortation, still preserved, is really a sinewy, well-developed, and logical homily on "Christian service." This characteristic of orderly, systematic, and logical discourse which appears in his first efforts was intensified and developed in his later career as a preacher of the word. This was partly of set purpose and the result of the mental discipline which he had imposed upon himself. He was possessed of very considerable imaginative power and strong emotions, but by force of will he held these gifts somewhat in abeyance, in the interest of the intellectual character of his pulpit work. He once expressed to the present writer a doubt whether he had not been too strenuous in his efforts in this direction, and, indeed, those who know him most intimately are quite aware that he had still undeveloped gifts whose full exercise might have given him an easy peership among the mightiest masters of sacred oratory. His personal advantages as a preacher were immense. Tall, commanding, and finely proportioned in figure, with a noble head and expressive features, he at once attracted the eye of assemblies and held them by the subtle magnetism of physique, until he could win them by the stronger mastery of his convincing argument and passionate appeal. His voice was most remarkable and characteristic. It had a metallic clang-tint, which gave it marvelous reach and penetration, and when once touched by feeling vibrated with peculiar tenor overtones, which have been picturesquely described as sounding "like the wind in a mighty storm shrieking through swaying

branches." Many of his sermons have become to his hearers the cherished and inspiring memory of a lifetime. None who ever heard him when he touched the highest point of pulpit power can doubt that in the necessary absorption of his mind and heart in the great benevolent trust committed to him the Church lost, in part, one of the greatest preachers of his generation.

As a useful member of a deliberative body he had few equals. As a member of committees he was wise in counsel, and was especially skillful in the art of preparing well-expressed and useful reports and resolutions. He was a prince in debate. His conscious mastery of the question at issue, his power of logical, concise, and forceful utterance, and his capacity for a sort of majestic vehemence made him a powerful advocate and a dangerous antagonist. He had hardly a superior in the fine gift of communicating his own clarity of vision to the minds of his hearers. He was never confused or obscure; whether or not one agreed with him his meaning could not be mistaken nor his point of view misconceived. While skillful in the great strategy of legislative and deliberative bodies, he disdained all the petty tricks of sharp parliamentary practice. For his conscience, as for his intellect, there was but one straight road to the ends he wished to attain. He never allowed any fiercest heat of forensic strife to affect fraternal relations with his opponents. He could give and take hard blows, not only without malignity, but without the slightest loss of Christian love. He was one of the most magnanimous of men. He could appreciate and justly estimate the worth of men whose characters and opinions were wholly antagonistic to his own. His Journal abounds with such kindly mention.

Nowhere was he greater than in his private life. Few men have such power of giving and commanding affection as he possessed. For nearly forty-five years he was the faithful husband of one wife, who survives him, and to the end of his life he gave her all a young man's chivalrous devotion and assiduity of service. It was one of those rare and beautiful companionships to which death itself can set no bounds and which the infinite Love has marked with his own eternity. His children were tenderly, almost passionately loved, and

their growing lives were watched with incessant care and jealous guardianship. His Journal teems with expressions of anxiety for their interests, gladness in their successes, and pride in their achievements. And they responded to his affection with an almost adoring devotion. His considerate thoughtfulness extended to the minutest details of life; he was perpetually anticipating the wants of those he loved. He was sensitively responsive to every slightest kindness and service, and never failed to instantly acknowledge them. His home was a house of prayer, and its atmosphere of happy, cheerful religious devotion thrilled daily and almost hourly with the sweetness of sacred song. For its inmates it preserved undimmed the vanished glories of Eden, and was lovely with foreshadowings of the better paradise to come.

He had a genius for friendship. By nature and without effort he was able to realize the advice of the old Polonius:

> The friends thou hast, and their adoption tried,
> Grapple them to thy soul with hooks of steel.

Of the many friendships formed in his early and middle life almost none ended in that disappointment and disillusion which is one of the tragedies of life; and this is easily explained by the fact that he was ever more anxious to serve his friends than to use them. Stern and harsh he might seem to those who only knew him as the champion of reform or the unyielding defender of his trust; but the rigid barriers of an imperious will were never raised in front of a more unselfish and sensitive soul. What he regarded as unjust criticism or factious opposition hurt him to the heart. The pages of his Journal sometimes almost cry out with heart-break and the torture of a wounded spirit; but such passages are as constantly relieved by the note of triumphant faith in which he touched the hand of strength and was whole again. There is no impropriety in making record of one of his friendships, which in its constancy and almost romantic devotion may challenge comparison with the great friendships of history or letters. No two men, in many respects, could have been more unlike than himself and Chaplain, now Bishop, McCabe; but no harmony of spirit could have been more perfect than that which existed between them. Their friendship, tested by the

strain of a common work and close association, was never marred by a harsh word nor clouded by a misunderstanding. They must continue to shine inseparably, like a double star, in the heaven of Methodist history.

Intensely loyal to his own Church, he was broadly tolerant and catholic in his spirit. His conception of the communion of saints was unconfined by churchly lines or sectarian bigotry. While fully alive to the dangers of political Romanism and the need of vigilance against its possible aggressions, his judgment was never so clouded by passion or prejudice that he lost sight of the tremendous service given by this great Church to the common bond of civil society and to many social reforms. He enjoyed friendly relations with many distinguished divines and prelates of that communion, and freely conferred with them in the cause of common human brotherhood and reforms. Among his most attached acquaintances were Jewish rabbis. It was largely through his effort and influence that the Christian Commission was revived during the recent Spanish war, and that it took the name of the National Relief Commission and thus rallied to its benevolent work all philanthropic souls, Jew and Gentile, Protestant and Catholic. In Philadelphia he was the leading spirit of the "Phi Alpha," a club composed of the leading evangelical clergymen of that city, and was for years its executive officer. No stronger, more concise, or truer estimate of his character has been written than that made by the Rev. Dr. George Dana Boardman, the well-known Baptist preacher and author. He writes: "Comrade Kynett was a Christian minister of commanding presence, unsullied name, intense convictions, fervid patriotism, reformatory instincts, broad foresight, organizing tendency, executive temperament, ecclesiastical loyalty, undenominational catholicity; in brief, he was a conscientious son of the kingdom."

Dr. Kynett was not a man who would publicly speak in detail of his own inner religious experiences. He had that delicate reticence about things between God and himself which belongs to fine natures. As Keble says of Joseph:

> He could not trust his melting soul
> But in his Maker's sight.

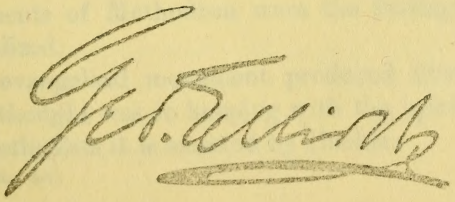
It was the very depth and strength of the current which kept it free from all surface agitations. To the privacy of his Journal he intrusted much, and more can be read between the lines. In the last few days of his life there appeared in his private correspondence with a personal friend some personal touches which reveal something of the secret swelling of his soul toward God and the unseen. Without being conscious of the coming change, some tides from the ocean of grace swept toward him, some invisible touch of God was laid on his spirit, turning his thoughts and his heart toward the eternal world. His public religious exercises were performed with the same strict fidelity which he gave to every duty. For nearly a generation, he, with his family, worshiped with the Spring Garden Street Methodist Episcopal Church in Philadelphia. He was a model parishioner, loyal to his pastor, generous with his substance, scrupulous in his attendance on every means of grace, and ready for any service within his power. When official duty did not call him away he was rarely absent from his pew, and, when there, was the devout worshiper, singing every word of the hymns, following attentively the reading of every word of Holy Scripture, and listening to every sentence of the sermon. He was a devout man, by inner devotion and by public profession.

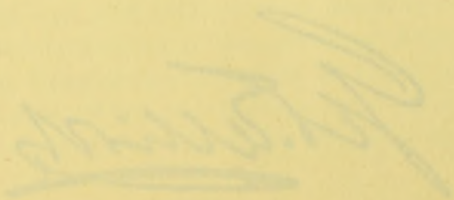
There are many kinds of greatness. Some men are great in intellect, some in heart, and some in will. The first class, the thinkers, make the scholars, the philosophers; the second, the men of heart, are the poets, the artists, the orators; the last, the men of will, are the statesmen, the rulers, princes, and leaders of men. It was in this man to be in some measure all of these. He was great in his power of thinking, great in his power of affection, and great in his power of achievement. There is scarcely any department of human effort or welfare in which he would not have won distinction. But, beyond all human greatness, there is a greater glory, which he won and wears as his crown. This man, so mighty in the majesty of thought, so intense in the capability of feeling, so strong in the power of action, whose splendid gifts might have ruled a State, have directed vast commercial and financial enterprises, or have won the world's prizes of wealth

and fame, laid all the splendor of his gifts and the possibilities of his life at the feet of Jesus Christ, and ungrudgingly gave all in a perfect consecration to that work to which he dedicated his heart and life. What empires were in his brain, what of passion's sweet fire filled his heart, what of conquest was in his will were surrendered to the kingdom, the love, and the advancing conquests of our Lord. And so he has won those gifts which cannot lose their value anywhere in God's universe or God's eternity; he attained that quality of life which we refuse to think of as subject to death; for God has no time or place where firm devotion to righteousness, unflinching loyalty to duty, and all-surrendering love will be of less worth than now and here.

His modesty would not ask for these words of eulogy. He never asked of his fellows more than the chance to do the best work that was in him for Christ and the Church. It need not be our care to note faults and count defects. Full vision does not note the spots on the sun; it takes a clouded glass for that. To all possible criticism of his character or conduct, there is one sufficient answer: let him be measured by his actual achievement, and he is sure of his place among the greatest and most useful servants of the Church.

"God buries his workmen but carries on his work." We are bound by our faith in the government of God to believe that maxim. Yet we dare to think that God will forgive the momentary despair with which we look around for the arm strong enough to bend the bow laid down by this mighty man of valor. We feel with Elisha that Israel in the ascended prophet has lost its very hosts of defense and its chariots of war. Perhaps his place in the Church and the world is not to be filled by anyone, but rather by that large inspiration which shall fall upon many hearts and lives through the holy memories of his noble life. Out of the realms of higher help he influences a thousand workers in the fields in which he so faithfully wrought.





Art. II.—METHODISM AND RELIGIOUS THOUGHT.

Methodism came into England as deism passed away. The passing of the latter phase of thought demonstrated the futility of the attempt to be religious without being Christian. Puritanism with rigorous form and little ardor, deism with neither form nor ardor, Methodism with much form and excessive ardor indicate the religious process in England during the seventeenth and eighteenth centuries. When Wesley and Whitefield broke with the religious thought and method of their age they seemed as men who proclaimed the Gospel with unwarranted ardor, prayed with extravagant faith, and sang with unnecessary unction. Their relation to ecclesiastical history seemed incidental and ephemeral. Nevertheless, the place of Methodism in a movement which transformed the theology of the eighteenth into that of the nineteenth century may be clearly determined. It has been stated that "it is useless to look to the evangelistic movement, in any of its forms, for any theologian who directly advanced the progress of Christian thought." The truth of the statement may be gladly admitted; but the sneer which less thoughtful writers than the one just quoted are apt to indulge in is irrelevant, because it is to the glory of the evangelistic movement that, though it did not directly advance thought, it vitalized that already produced and made possible the production of a higher theology, at the same time bringing current religious thought into the realm of ordinary humanity, thus making practical the conceptions of philosopher and theologian. While Kant and Lessing and Goethe were teaching men how to think new thoughts of God, Wesley and his coadjutors were teaching men how to express these conceptions in a new life with God. Methodism, indeed, was the popular expression in life and conduct of some of the highest conceptions of the age. The fundamental elements of Methodism were the findings of the philosopher vitalized.

Moreover, that the evangelical movement produced little advance in theological thought was in keeping with the spirit of the age. Of the Methodists it is asserted by Buckle:

Since the death of their great leaders they have not produced one man of original genius; and since the time of Adam Clarke they have not had among them even a single scholar who has enjoyed a European reputation. This mental penury is perhaps owing, not to any circumstance peculiar to their sect, but merely to that general decline of the theological spirit by which their adversaries were weakened as well as themselves.

For the coming of Methodism was contemporary with a brief period of quiet in the intellectual world. The preceding period had been given to thinking; it was timely that now the powers of men should be given to living. Thinkers had become breathless in their urgency for conclusions. The people, too, shared the intellectual exhaustion. They needed now an opportunity to assimilate the material which years of discussion had produced. A notable warfare had been waged between deist and theist, and the former had been practically driven from the field. Its spirit certainly was not dead, for it found expression in the writings of Swift and Gibbon and Paine, and it was still opposed by such as Watson; but such discussion no longer absorbed the intellectual powers of the people, nor indicated the essential problems of the religious world. After the struggle of the giants, in the earlier part of the century, it mattered little what Gibbon and others thought of the questions which had been involved. Evidently the mind of the age was seeking another kind of satisfaction. It was waiting for a practical application of the theories of the victors in the strife. What did that thinking mean? What bearing did those conclusions have on life? What mattered a vindication of a philosophy of God, if he was to remain only a philosophized deity? Evidently the salvation of the times in which such questions are asked cannot be secured by intellectual processes merely, nor mainly, but must be attained by the help of other forces also.

Theism, then, triumphant after the intellectual contest, must now face humanity; it must now answer questions asked, not by the polemic, but by men; it must now satisfy a spiritual, rather than an intellectual, demand. If theism, after however stern a conflict, could drive deism from the field, would it now be able to break to humanity the bread of life it professed to hold in its hand? It was a crucial time, not for

theology, but for religion, and it is little wonder that the men who answered these new questions did so, not by producing an advance in thought, but by making an appeal to life. Even deism, destroying spiritual appetite, would be better than theism arousing a thirst yet impotent to assuage it. Therefore, Methodism, rising to meet the world's spiritual needs, brought a more emphatic vindication of religion than that furnished by the apologists; and, if the age had understood the situation, the evangelists, even with their crudities and extravagancies, would have been more warmly welcomed than new theologies and philosophies of however high a type.

But the evangelistic movement was not independent of intellectual conditions. No successful evangelistic movement ever is. In the development of religion the thought and the spirit of the time are closely co-related; the intellectual tone of courage has so great power in determining its religious qualities. It was important to the religious life in England that Methodism should not spring into an intellectual arena. Not that the spiritual life flourishes best when the intellectual life is low, but rather when it is quickened in the interests of the essential manhood. Religion has its subjective and objective elements. When the latter are prominent, when the intellectual powers are occupied with the sweep of great theological movements, the spirit is more likely to become confused or absorbed in the hurly-burly of passing events. But when the storm and stress of external movements have passed away the subjective element becomes prominent, and the spirit, looking in upon itself with less obstructed vision, sees more clearly its needs and more directly seeks and more surely finds its satisfactions. Moreover, the intellect of Europe was in a transition period. The thought of the age was turning away from a materialistic to a spiritual conception of being. The Wesleys came at that opportune time when empiricism was yielding to idealism. Human thought, experiencing the chilling influence of Spinoza and Hume, had been warmed but slightly by the teachings of Berkeley and Leibnitz. But a warmer stream of thought was to flow as Kant taught that, though knowledge may begin in doubt, it does not end there, and as Hegel and Fichte raised their delicate structures

of idealistic philosophies. Being had been considered from a material standpoint; it was now to be contemplated from a psychical standpoint. The reality of being was to be referred to the inner life. A more spiritual religion was being proclaimed by the evangelist, at a time when the thinkers were preparing to proclaim a more spiritual philosophy.

Although great truths had been expressed in the period just closing, they were largely useless because isolated in different systems of thought, because vitally unrelated in the great sum of truth. A fusion of these was needed. But that could take place only as a movement, fervid in its heat, waked them into life and amalgamated them into a potency which would save them to theology by making them practical to the world. That was the distinctive function of the whole evangelistic movement in which Methodist and Moravian, Wesley and Whitefield, Zinzendorf and Schleiermacher participated. Theirs was not essentially a revival of a religion of the feelings—that was incidental; it was rather a religious movement which vitalized essential truths. The awakening of the consciousness of men to their religious states was an important and doubtless the most obvious influence exerted, but it was not the only nor the most profound work of the eighteenth-century evangelism. Deeper than the appeal to the feelings was the application to men's souls of vitalized truths which otherwise had remained dormant in the religious thought of the age. If Methodism has been more effectual than the other participants in the general movement, this may be attributed to its greater organizing capacity rather than its greater fervor. That Macaulay could say of Wesley, "He was a man . . . whose genius for government was not inferior to that of Richelieu," goes far to explain the unusual success of Methodism.

Methodism, then, found certain theological contents ready for its use. Philosophy and theology, in Germany and England, from times past and present brought their gifts to the Wesleys. Consciously or unconsciously, this new power rising among men placed the current processes of thought under tribute; or, if the conceptions of the philosopher were independently realized by the first Methodists, it is none the less true that Methodism finds equal support in the philosophy and

greater glory in its own achievement. In the first place, the old theology bequeathed an undying conception of the divine supremacy. Between Elizabeth and Charles II, English theology had, indeed, undergone a change by which the old Augustinian conception of God had been softened; nevertheless, the divine supremacy had not been deprived of emphatic statement. Whatever may be thought of some of the implications of the eighteenth-century theology, it must be admitted that God was always conceived as a ruler; and, though its rugged aspects may seem repellent to our thought of the divine fatherhood, yet it should never be forgotten that, in the whole range of Latin theology, God, whatever he is or however related to his universe, is still considered sovereign.

However, the prevailing conception of God was that of a being removed from his creation and, with a mechanic's hand, molding it, once for all, into stationary forms. Somewhere in the universe was a throne, and seated there was Deity; and this world and all worlds were something separate from himself, while he himself acted, not as he ought, but as he willed, made law but was without law, and modified both matter and method to meet exigencies unprepared for in creation, even if not also unexpected. Upon that basis argued the early contestants of the century; and, while the deists had been defeated on the main proposition, it was not till they had modified the current conception of Deity. In truth the deist suffered defeat in what he denied rather than in what he asserted. He asserted the being, the unity, and the supremacy of God. He met no denial of these tenets of his faith. But he asserted also the reign of law in all possible divine manifestations, and denied the necessity or possibility of a special revelation of God to man. "The whole question turned upon the differences and respective degrees of obligation of natural and revealed religion." But revelation, winning the discussion, won also the advantage of a new method of interpretation at that very time when the new force was ready to take advantage of its spirit. Unconsciously, deism had given religion new and broader foundations on which to build, and by the providence which the deist denied the builders and the foundations were being contemporaneously prepared.

But the current conception of God was being modified by a stronger though subtler influence than that of the deists. Back in the seventeenth century Benedict Spinoza had opened a fountain at which many followers were destined to drink. As he coldly and persistently unfolded his formulas it little seemed that such a philosopher could be of any use to such an evangelist as Wesley. But Methodism needed a conception of God such as Spinoza might help, indirectly, to furnish. Between the pantheist, who conceived of God as the sum total of all things, and the Christian, who conceived of God as immanent in all things, there are irreconcilable differences; but the pantheist gave force to the idea of divine immanence, and that revolutionary doctrine was to find sanction in the developed theology to whose formation the evangelists were to contribute. Goethe felt the influence of Spinoza, and saw the world of nature instinct with the divine life. The English Coleridge, though repudiating the philosophy of the pantheist, yet asserted that he "found a Gospel in his book." These and others had received a new idea of the relation of God to finite being, and, by the time the new century was well under way, this new idea had become to some degree a sanction of the fundamental teachings of the new religious movement. The indwelling of the Spirit of God in the human soul was seen to be not so very far removed from a deity indwelling in nature; and why should not the Christian teach an incarnation, if God was indeed in nature and therefore in man? Or, why should the divine operations in the human soul seem so strange, if God was always working in the world?

In England, the deist had been asserting that God can be apprehended by the reason; over in Germany, Kant proved that he could not be apprehended by the reason. The philosopher, as well as the theologian, must have caught his breath as he read that most revolutionary book, the *Critique of Pure Reason*. Who does not feel the foundations of his carefully reasoned faith beginning to fail beneath him as he realizes the implications of the "antinomies?" How must the deist, insisting that the reason is sufficient for all purposes and that its findings are absolute, view with wonder the proceedings of a man who, with equal success, can argue to apparently absolute

conclusions both that there must be and that there cannot be a supreme Being, who can prove that matter is and is not eternal! Kant has been called an "ethical theist." Yet Kant was certainly a rationalist. For, though he placed limits upon the human reason, he asserted the supremacy of reason within those limits; while he taught the incarnation of a divinely created being, it was the incarnation of an ideal; while he asserted that "man needs what nature has not given him," he denied the authority of the biblical revelation. It is evident that Kant gave very little direct support to the evangelical faith. Nevertheless, what he could not find by the pure reason he could not miss by the practical reason; so that the later restored the deity the first seemed to abolish. But his especial service to the evangelistic movement was his assertion of the authority of the human consciousness as a guarantee of truth, thus furnishing from the philosophical standpoint what the Wesleyan movement furnished from the theological, namely, the authentication of the feelings to religious truth. This was a new light upon the dark field wherein wandered the philosophic seekers after God. Says another:

> The seventeenth century had argued God first of all as an object of theory whose existence we must accept submissively, helplessly, because of the dogmas of reason. To this dogmatic faith in reason skepticism had opposed its cruel objections. And now comes Kant, whom a long experience of problems makes skeptical above all men, cautious, critical, resigned to doubts, a hater of mystical faith, a destroyer of dogmas; and yet he gives us back our faith, not as a dogma, but as an active postulate, as a free spiritual construction, as a determination to live in the presence of the unseen and eternal.

Such conceptions were destructive of old theologies. A new force, however, was now among men, which had already conceived the same truths, and which could work them up into a principle of faith that would be the determinative principle of the coming century. Kant had destroyed the old conception of God as without his universe, and to this conception Schleiermacher brought the influence of a profound spirituality, and taught religion as the essential action of the soul, its basis being the universal consciousness of humanity.

Methodism, then, began its work when all these concep-

tions were being generated. Theology and philosophy, faith and skepticism had united in furnishing from England and Germany such vast material to the work of a spiritual evangelism—the sovereignty and the immanency of God, the reign of law, the function and authority of the feelings in the religious life, the need of more than natural furnishings to the human soul, the possibility and necessity of revelation. Skepticism had offered nothing in the place of what it had destroyed; the philosophy of the time was rather teaching men how, than what, to think; theology, content with asserting its claims against deism, had merged religion into morals and, preaching duty rather than doctrine, apparently was incapable of imparting spiritual life, or of making vigorous with divine impulses the thoughts then stirring among men. Into this mass of opinions came Methodism with a comprehensiveness that could embrace them all, with a spirit that could give them life, with a fervor that could fuse them into a vital potency, with a practical activity that could apply them to the needs of men.

Kant taught the authority of consciousness as a test of truth; Methodism, without formulating the philosophy of it, gave it heart and brought the principle into touch with the individual soul. The theist had vindicated the possibility of revelation; Methodism, neglecting the theory, made the Scriptures luminous with truth and imperative with authority. The philosopher and the man of letters had declared deity to be vitally related with the universe; Methodism applied the truth to the religious life. The deist had insisted upon the "reign of law;" Methodism "contained the profound truth that religion was included in the realm of universal law." "Without the evangelical awakening the restoration of a higher theology would have been impossible. Its greatest service was that it illustrated the profound reality of the religious life." This movement has revealed Christ to our thought and is lifting him to his "place in modern theology." If, indeed, Methodism walked in the wake of philosopher and theologian it was to vivify the seed of their planting and to present to humanity a harvest for its reaping.

Doubtless the leaders of the evangelistic movement were unconscious of the important service that movement would

render to religious thought. There was no attempt to seek out of the realm of thought any specific elements and to build them up into a definite system, nor were the early Methodists conscious of having anticipated Kantian principles. So far as his work is concerned Wesley had no need to hear of Kant, or Goethe, or Schleiermacher, nor to take account of such a discussion as that between theist and deist. For the theology of Methodism grew out of its life, not its life out of its theology. The evangelist had vividly conceived one truth, the definite and conscious conversion of the soul from sin to holiness, and out of that conception and its consequent expansion all other elements grew. The conscious need of such conversion revealed to the soul the sinfulness of man and the supremacy of God; the consequent movement of the soul termed "experience" asserted the immanency of Deity, while its definiteness and clearness emphasized the authority of the consciousness. Yet it was exactly here that the defects of the movement began to appear. It "limited the range of feelings," and failed to unite the individual with the universal consciousness; it did not apprehend a truth it comprehended, namely, the place of religion in the realm of law; it anticipated a conception of later thought, the place of Christ as supreme in theology, but in elevating Christ it tended to elevate him above the Father, and in emphasizing conversion and experience it tended to obscure the importance of a high intellectual tone. But such defects were incidental, and in the future were to be rectified by influences both within and without the evangelistic movement. For, while Methodism has given spiritual inspiration to all forms of evangelical Christianity, these in their turn have ever set before their brethren the ideal of intellectual culture. Methodism hastened to adjust itself to the intellectual needs of man and to become one of the greatest educational factors of modern times.

Wilbur C. Maddox.

Art. III.—TENNYSON AND HIS TEACHINGS.

It is always timely to discuss great poetry. For, however much may have been already said about it, a fresh mind approaching it from its own independent standpoint may fairly be expected to contribute something which has not been hitherto heard, and there will always be those to listen who were not present on previous occasions. Tennyson, it cannot be denied, has been much talked of; but we do not believe that all has been said about him which may with profit be uttered, and we are quite sure that not all who read have become as conversant as they might with his contribution to the mental and spiritual wealth of the world. Hence this new attempt to illuminate a somewhat familiar theme.

But was it really great poetry which the late laureate furnished? And is he so clearly one of the immortals that this frequent recurrence to his productions is called for? A significant and difficult question, involving some consideration of the essentials of true poetry. The topic is too large to be adequately treated in this brief introduction, for great differences of opinion upon it exist, and the definitions of poetry are exceedingly numerous. This, however, we think, may justly be said: Genuine poetry has substance, form, and spirit, these three, and the best poetry will show high excellence in all three of these directions. In other words, it will convey important truth in melodious language so constructed as to thrill the soul. That the idea to be conveyed is great, or at least serious and dignified, is not enough; that the words flow smoothly, or have rhythm and meter, is not enough; the creative imagination must be in exercise, and deep feeling must be aroused as the result. It is not sufficient to have "great thoughts clothed in splendor," or "the beautiful in sight wedded to the beautiful in sound;" there must be a stimulating power as well, so that the spirit is aroused and uplifted. To make high poetry there must be indeed "a body of beauty and a soul of truth." But not all truth will do; the truth must be not simply intellectual, but moral or emotional. A great poet puts great life into his work; puts into it the passion and the helpfulness of an

overflowing vitality. He is intense and concise, going at once by a sure instinct to the heart of his theme. He is not simply a maker of pretty phrases, one who can run off rhymes glibly or tickle the ear with musical speech. He has something of consequence to say, and he so says it as to inspire noble emotions and sublime purposes. He is one by whom, as Tennyson has himself said, "the deeps of the world are stirred." "Born in a golden clime" is he, seeing "through life and death, through good and ill," "threading secretest walks," "the viewless arrows of his thoughts headed and winged with flame." His mind, "bright as light and clear as wind," has a quality of its own, and stands apart. His songs nerve the hearts of nations. His voice rings down the ages.

It will readily be seen from these principles how difficult, or practically how impossible, it is to obtain any universal or even general agreement as to the relative rank of poets, since these distinctive elements, substance, form, spirit, characterize the work of different poets in varying degrees—one being superior in subject matter, another in manner of expression, while still a third has intenser passion and keener thrill; and since there is no authoritative adjustment of relative values in these things, the assignment of positions must be mainly a question of individual taste. Since poetry is neither wholly art nor wholly prophecy, but partakes of both, the man who worships beauty will find valid reason to claim first place for him that makes beauty preeminent in his verse, while others, who esteem more highly strength of thought or ardor of feeling, will easily make out a good case for their special favorites. It is in this way that disputes arise. Of English poets, by almost unanimous agreement, Shakespeare and Milton stand at the head. There are some who would give Tennyson third place. Others would put Browning there; still others, Wordsworth. Tennyson himself said: "Wordsworth's very best is the best thing in its way that has been sent out by the moderns. He seems to me, at his best, the greatest English poet since Milton." The future alone can decide this interesting point. But if Tennyson should eventually be ranked below both Browning and Wordsworth, as may be the case, his fame is none the less secure. To have won a place among the first

six poets of the English-speaking race is extremely high distinction. And though he comes not within the proudest, innermost circle, where sit Homer, Virgil, and Dante, we need not hesitate to account him a great poet. His influence has been far-reaching upon the thought and feeling of the age. His verse has brought new comfort and courage to many thousands of both young and old. While there are poets that move us more, and that impress us more profoundly with their powers of intellect and imagination, none have been a source of more genuine enjoyment to such large numbers.

An analysis of the sources of Tennyson's command over the sympathies of men would doubtless disclose several elements well deserving the attention of the student. In the forefront must be put the artistic perfection and elaborate finish of his lines. No one has excelled him here. He had almost a mania for revision. He spent, like Virgil, more years in improving than in writing his poems. He rewrote "Come into the garden, Maud," more than fifty times. The changes which he introduced into "In Memoriam" and into "The Palace of Art" are extremely numerous and most instructive. He often doubles the value of a verse by the alterations made. Hours and hours were frequently devoted to the smallest details, the result of this painstaking process being that he has left us some exquisite gems, polished with scrupulous care, unsurpassable models of poetic form. He was a consummate artist in the use of words. His diction was well-nigh perfect. He had an ear for verbal elegancies and brilliancies—partly natural, partly acquired by long practice—a command of melody in language, of musical combinations in syllables that no poet, of our time at least, has equaled. His words furnish their own music, and need no tunes to set them off. He was a master of harmonious speech as well as of imaginative description, with a marvelous gift of felicitous expression and a witchery in his way of putting things that casts a puissant spell upon all perusers. There is never any roughness in his verse; all is refined, graceful, smooth. He had an unerring delicacy and subtlety of touch. His lines are lucid to the last degree, and run as limpidly as the babbling brooks of which he loved to sing. He studied well the arts

of pleasing utterance. Alliteration, assonance, the due succession of long vowels and short, the proper juxtaposition or correspondence of consonants, the imitation of sense by sound, the cadence of syllables, the concord of sweet speech, the aroma and color of words—all that goes to make the most delicate, airy charm of style—he understood completely and practiced without flaws. In the technique of poetry he has had no superior. He is probably the greatest example of pure beauty in English poetical literature. Whoever wishes the highest delight that verse can give must read the lovely lyrics of this great laureate; must read and reread, for a single perusal in no way satisfies. They will draw him back again and again by their enchantment till they are fastened in his memory and added to his permanent treasures. How exquisite, for example, this song from "The Princess:"

> Thy voice is heard thro' rolling drums
> That beat to battle where he stands;
> Thy face across his fancy comes,
> And gives the battle to his hands.
>
> A moment, while the trumpets blow,
> He sees his brood about thy knee;
> The next, like fire he meets the foe,
> And strikes him dead for thine and thee.

What can surpass the melody in this stanza:

> The splendor falls on castle walls
> And snowy summits old in story;
> The long light shakes across the lakes,
> And the wild cataract leaps in glory.

To cite but one more illustration out of multitudes, what other poet could have written this matchless verse from the song in "Maud:"

> There has fallen a splendid tear
> From the passion-flower at the gate.
> She is coming, my dove, my dear;
> She is coming, my life, my fate.
> The red rose cries, "She is near, she is near;"
> And the white rose weeps, "She is late;"
> The larkspur listens, "I hear, I hear;"
> And the lily whispers, "I wait."

Second among the elements of his power may, perhaps, be put his choice of everyday topics, easy of comprehension to the ordinary mind and coming close home to the heart of the

people. He has indeed been called, quite often, "the people's poet," "the poet of daily life," "the poet of organized society" —in distinction from Browning, who was the poet of the individual soul—and also called—by no less an authority than Gladstone—"the poet of woman." It has been frequently said of him, and we think truly, that more than any other writer, in poetry at least, he reflected the inmost spirit of the time, represented the Victorian age, embodied wonderfully well its main drift, so that its aims and aspirations can best be seen and studied in his pages. If this be so it explains his popularity, while at the same time revealing his limitations. He was readily accepted and widely admired because he wrote for the most part along the level of very ordinary thinking. He discoursed about common things. He furnished people an imaginative version of their daily life. He dealt in those sights and sounds that were familiar, and threw the halo of his genius over well-known matters, lighting them up with a new radiance and giving them an altogether fresh interest. The scenery that he put into his pictures, and the very names interwoven with his stories, are typically English. We do not once hear of Dorinda and Florizel and Amaryllis; it is always Edith, Alice, Clara, Ida, Dora, Amy, Maud, Ellen, Emma, Edward, Enoch, Lawrence. His words are generally Anglo-Saxon. He is no cosmopolite, nor does he depart very far from plain conventional lines of thought and sentiment. It is the realm of the commonplace in which he mainly dwells. The meadow, the wood, the mountain, the sky, the stream, the tree, the flower, the cottage home, the country squire, the rustic laborer, the fisherman, the farmer, the sailor, the miller, the gardener—these are the chief topics and personages treated. He does not analyze and philosophize, he depicts and narrates. Instead of discussing profundities, and delving in the depths to bring up curious treasures, he delineates and decorates what is on the surface-level. The experiences he describes have been felt by the many rather than by the few. He ranges through the primitive passions of human nature, the everlasting facts of life and death, loss and gain, hope and fear, joy and sorrow; hence his words take firm hold on the masses of mankind and will not easily pass away.

Springing out of, or closely allied with, this happy faculty of making his poetry comport with the mental measure of the multitude came a facility for throwing fundamental verities into aphoristic form, which has added no little to his wide repute. He had constructed many famous phrases which linger on the ear and fasten themselves to the memory with a permanency and power that gives token of no little genius in the construction. To make a good proverb is proverbially difficult. He who succeeds in condensing the wisdom of long experience into some brief sententious statement, pithy, crisp, compact, striking, recognized by all as true to life and put so prettily that it is a joy to repeat it, has conferred a great boon upon mankind. Tennyson has done this many times, and has laid us all under this obligation. A few quotations must suffice to show something of the wealth in this direction which his poems yield:

> He makes no friend who never made a foe.
>
> Face flatterer and backbiter are the same.
>
> Man dreams of fame, while woman wakes to love.
>
> In our weirdy world what's up is faith, what's down is heresy.
>
> Men may rise on stepping stones
> Of their dead selves to higher things.
>
> I hold it true whate'er befall,
> I feel it when I sorrow most,
> 'Tis better to have loved and lost
> Than never to have loved at all.
>
> A lie which is half a truth is ever the blackest of lies.
>
> A lie which is all a lie may be met and fought with outright;
> But a lie which is part a truth is a harder matter to fight.

Preeminence over all rivals can freely be accorded to Tennyson as an artist. He was probably the greatest of workers in verbal mosaic, unfalteringly faithful to beauty wherever he saw it, standing at the head of English lyric and idyllic poets, the sweetest voice of the century. And if this were the only test of high poetry there would be no question as to his receiving the palm. But, as we have already signified, it is not alone the form of expression that must be considered. The body may be beautiful, with a certain external prettiness at least, when there is not much soul within. He

who says nothing of moment, who has merely "rhymes elaborately good," ephemeral fancies, idle reveries, quaint conceits, fastidious, finished, but without virility or high purpose, can lay no claims to being great. The artist must be also a prophet, the singer a seer, fitted to figure not merely in drawing-rooms but in market places, halls of assembly, and battlefields if he is to have a place in the foremost rank of all. How far does Tennyson comply with this requirement? Does he arouse to noble deeds? Is he a reformer of old abuses, an enforcer of new truth, a pioneer of thought? Is he a champion of unpopular principles, an explorer of untried paths? How could he be, to any large extent, if his chief characteristic was that he perfectly represented the age in which he flourished, the latter half of the nineteenth century? It was not his vocation to survey new fields and transcend his time, but only to reveal it to itself, to hold up a mirror in which men's most intimate thoughts and feelings were reflected with charming simplicity and marvelous exactness. He rarely went beyond the intellectual and ethical traditions of his day. He was a chronicler of the mental life around him, rather than a helper of its development. He fell in with the dominant moods and ruling ideas of the hour, seeking no further. He exerted on his contemporaries no intellectual pressure. He did not awaken sleeping chords in the spiritual life of those who touched him. He was not a Browning or a Carlyle. He reproduced the past, echoed the old masters, and gave again in slightly altered form their well-approved conceptions. Much that is lovely is in his poetry, but only a little that is new. He was not a leader among the seekers after truth, but a servitor; not a creator, but an imitator; not a master builder, but a decorator; delighting mainly in ornamentation; too sensitive to the questionings of the age to be much of a power in shaping its course. His originality was small. It has been noted that he never told a new story or constructed an original plot. He gathered threads of old thought from many countries and centuries, and wove them into new and brighter tapestries. An immense number of parallelisms and coincidences with the work of older poets have been pointed out in his writings. Yet he was no plagiar-

ist. He improved what he copied; refining what was coarse and crude, adapting to his purposes what he found mixed with irrelevant matter, bringing to light treasures that had long been buried in darkness and, but for him, would never have been known to the modern mind.

He cannot, then, be numbered among the major prophets. But it would be wholly unjust to deny him all prophetic functions and to say that he was only a delightful singer suited for some leisure hour. This, in his earlier years, before he had much experience of life, he was not unfitly styled, nor is it surprising. But as time went on he gathered strength. It was, to be sure, piano music that he gave us to the end. He had not much to do with the organ, like Milton, or the trumpet-like Browning. He was delineative rather than stimulative. Nevertheless, he was at times a wise and exhilarating teacher. He spoke some things with so clear an accent, so bold a bugle note, that no one who listens can mistake their meaning or fail to be uplifted and inspired. Our space permits us to give only half a dozen samples:

> Who never sold the truth to serve the hour,
> Nor paltered with Eternal God for power.

> It becomes no man to nurse despair,
> But in the teeth of clenched antagonisms
> To follow up the worthiest till he die.

> My strength is as the strength of ten
> Because my heart is pure.

> And all is well, tho' faith and form
> Be sunder'd in the night of fear;
> Well roars the storm to those that hear
> A deeper voice across the storm.

It would be unpardonable to omit, as having much to do with Tennyson's eminence, his pure, elevating moral tone, and his religious influence. A consideration of his poetry under this aspect is of the highest importance, and might well occupy an entire article. The man himself, it is worthy of note, had a very marked religiousness and a personal character without stain. While not free from foibles and infirmities, it is abundantly clear that he was a man of rare excellence in many ways; of straightforward, absolute truthfulness, the

soul of honor; a most devoted husband and father, guileless, extremely lovable, with a noble nature and a kindly heart, standing for righteousness, hating iniquity, despising shams, worshiping God. He loved Christ, and said to his son, "My most passionate desire is to have a clearer and fuller vision of God." To his niece, Miss Weld, he exclaimed, pointing to a flower lighted up by a ray of sunshine, "What the sun is to that flower, Jesus Christ is to my soul." And again he said, "I should be sorely afraid to live my life without God's presence; but to feel that he is by my side now, just as much as you are, that is the very joy of my heart." What an unspeakable blessing to the age it has been that a person of this sort—one who repudiated with detestation that miserable motto, "Art for art's sake," calling it "truest lord of hell," and ever holding that art for man's sake and morality's sake was the only path to personal, social, or national well-being—rather than one of the Byron, Shelley, or Swinburne type, has had for half a century the headship in poetry.

Of Tennyson as a man it is impossible to speak otherwise than enthusiastically. But when we come to treat of him as a religious teacher—as one who discourses on God and the human soul, eternal life and salvation, the Holy Scripture and the divine verities that pertain to our everlasting weal or woe —we find that certain qualifications must be made. In most respects he is all right, in some others not. He is not a bit of an atheist or pantheist. A personal God whom we can trust and love, and whom to trust and love perfectly is the highest human development, he heartily believed in. In that striking and noble poem, "The Higher Pantheism," he says:

> Speak to Him, thou, for He hears, and Spirit with spirit can meet—
> Closer is He than breathing, and nearer than hands and feet.
> God is law, say the wise; O Soul, and let us rejoice;
> For if He thunder by law the thunder is yet His voice.

Yes, he certainly believed in a God one should pray to. The well-known lines in "The Passing of Arthur," beginning, "More things are wrought by prayer than this world dreams of," are very precious to many of us, and have an unmistakable ring. Tennyson, though an evolutionist, as is manifest in many a poem, was far from being a materialist. For the

apostles of dirt, who would degrade men to the level of the beast, he has no sort of respect or countenance. Death, with him, never ends all. No one believed more thoroughly than he in immortality. He clung to it most passionately and taught it in a hundred passages, going so far as to say, "The cardinal point of Christianity is life after death." He held that when we take the charm, "forever," from goodness, purity, justice, truth, "they crumble into dust." "The dead are not dead, but alive," he cries. In the persistency of human love, in our unfinished lives and unrealized aspirations, in the human spirit as an entity distinct from matter, and even in the pure justice of God, he found abundant argument for immortality.

He has been claimed by the agnostics, and has given them too much reason for the claim by some of his expressions. When he writes at the beginning of "In Memoriam,"

> We have but faith; we cannot know,
> For knowledge is of things we see,

he surely gives too narrow a meaning to knowledge, as though it were a matter of outward observation and physical experiment purely, and as though there were no deep intuitions of the soul that hook themselves on to God as firmly and with as direct a perceptive relation as that with which the senses hook themselves on to material things. A God whom we cannot know, and who has no cognizable attributes, comes pretty near to being an empty name, and is fitly described in the hazy language used not far from the close of this same poem:

> That which we dare invoke to bless;
> Our dearest faith; our ghastliest doubt;
> He, They, One, All; within, without;
> The Power in darkness whom we guess.

This is far from being satisfactory, and quite naturally gives aid and comfort to the enemies of revelation. But probably, by these and other such passages, Tennyson simply meant to emphasize the fact that we know only in part, that our faculties are feeble at the best, incompetent to grasp the whole of these great mysteries that surround us even on this earth. Such, very surely, is the teaching of that beautiful gem,

"Flower in the crannied wall," of which Professor John Fiske says, "No deeper thought was ever uttered by poet."

It is quite clear that Tennyson, through much of his life at least, was in the fog rather than in the sunlight as to many important truths. And it must have been this familiar acquaintance of his own with doubt that caused him to esteem it so highly, putting it, when "honest," above "half the creeds." This is too high a place. We may cheerfully admit that skepticism is not always criminal, and that patience with it is often a duty, but the fact of its being a weakness and a misfortune should not for a moment be forgotten. It is never something to be gloried in and praised, but at the best, to be pitied and outlived. Truth-seeking is good, but truth-having is certainly better.

Tennyson's creed appears to have been very vague up to the end. His friend James Knowles tells us that the poet "formulated once quite deliberately his own religious creed in these words, which were said with such a calm emphasis that I wrote it down exactly and at once. It was this: 'There is a Something that watches over us, and our individuality endures; that is my faith, and that is all my faith.'" If that was indeed the whole extent of his mature belief we can well understand why he was so ambiguous and dubious in his poems, on many fundamental religious matters—inferior in this respect both to Wordsworth and Browning—and why his opinions were expressed so obscurely that they are cited with approval by men of very different ideas.

It has even been questioned by some whether he fully accepted the doctrine of the Trinity and the Deity of Jesus Christ. We know from the testimony of Miss Weld, and from other sources, that he certainly did. But we wish that he had spoken out more explicitly upon the matter in his published writings. However, a thoughtful examination of the introductory stanzas to "In Memoriam" will hardly leave the careful inquirer in suspense on this point. To him who is hailed "Strong Son of God, immortal Love," is ascribed the creation, from him forgiveness is supplicated, he is called Lord in contrast with man, and divine as well as human. Such a one can scarcely be other than very God. This is made still

plainer by the other passage, further on in the same poem, where, almost in the language of St. John, the Word is said to have "had breath, and wrought with human hands."

Tennyson, then, was not an atheist, a pantheist, a materialist, an agnostic, or a mere theist. But it cannot be denied that he was a restorationist. Dean Farrar, who knew him well, explicitly declares it. "He considered," avers the dean, "that if a single soul were to be left in what are called endless torments it would be a blot upon the universe of God, and that belief in it would be an impugning of his infinite mercy." His son and biographer also says that he meant by the "larger hope" "that the whole human race would, through perhaps ages of suffering, be at length purified and saved, even those who now 'better not with time;' that love must conquer at the last." His views in this matter are, to our mind, very superficial, a triumph of weak sentiment over right reason and sound exegesis, and his influence on the world with regard to this doctrine seems to us to have been very unwholesome.

To claim for Tennyson, as is sometimes done, that he was a strong champion of orthodox Christianity is going rather beyond the facts. So far as the poems bear testimony neither his theology nor his religion ever worked itself wholly free from doubt. Even that beautiful fragment entitled "Crossing the Bar," written in his eighty-first year, and, by the author's own direction, put now at the close of all editions of his works, the poem which Stopford Brooke says "is the first clear cry of hope and faith, of doubt and trouble past," cannot rightly be called very clear when looked at critically. What does it say? Simply this:

> For tho' from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crost the bar.

He got no farther, we observe, than a hope, at the best. There was no ring of triumph in his voice. His faith did not soar with untroubled flight into the serene heavens, even at the last. Indeed, he grew more despondent as he grew older, carried a less cheerful tone than in his vigorous manhood, and confessed to those about him that the paths leading into the

future, so far as earthly affairs were concerned, seemed somewhat gloomy. It was the ancestral temperament asserting itself—a temperament against which he fought with much success, but could not wholly overcome. It was this which made him so miserably sensitive to slights and in great bondage to what was said about him. He never could forget an unfriendly word, even from the most obscure and insignificant writer. It hurt him keenly to be censured, while praises affected him but little. These dark views increased upon him toward the end. Mr. Knowles writes: "The last time I went with him to the oculist he was most heartily reassured as to his eyes by the great expert after a careful and detailed examination, but as he left the door he turned to me and said with utter gloom, 'No man shall persuade me that I am not going blind.'" Nevertheless he did not go blind.

And while his life at certain periods was not free from keen sorrows it was on the whole an exceptionally favored one. He very early knew what he had to do, and he was never turned aside from the doing of it. He devoted himself to poetry with singleness of eye from his youngest years, until, having fulfilled his calling without interruption or digression, at the ripe age of eighty-three, full of all honors and comforts, he passed on to that other world whose existence he had never ceased most vigorously to maintain. He was popular almost from the start. At the issuing of his second volume in 1832, when he was only twenty-three years old, he was recognized as the coming poet of the age, and every publication after that steadily added to his fame. By 1850, when he was forty-one, he had acquired a large income, had been appointed Poet Laureate in succession to Wordsworth, had issued "In Memoriam," one of the greatest poems of the century, and had married a marvelously good wife. As years went on and hundreds of thousands of his volumes were sold, his riches greatly increased, till he was estimated to be worth a million dollars; he had two fine estates, he was a peer of the realm, intimate with the royal family, most happy in his domestic life, with a devoted and noble son to inherit his wealth and his barony, enjoying good health to the last, and possessed of every honor that an adoring public could bestow. Probably no one in the

whole range of poetic literature had a lot more to be envied—one with which the mere world interfered so little, and which had so many elements of splendor and supreme success, personal, domestic, social, national.

We rejoice that it was so. For his prosperity did not spoil him. And though he would probably have had a closer sympathy with the toiling masses had he been less exempt from burdens, yet, considering the comfortable conditions by which he was surrounded, and without which he could hardly have done his work, it must be said that he carried himself most creditably. We are exceeding glad of the right noble words he has left behind him and the spotless record of good deeds with which he has blessed humanity.

He was ever keenly alive to the great responsibilities entailed by his rare gifts. He was faithful to duty. He followed the gleam. And we, if we are wise, will visit early and late and often that splendid country of the imagination which by his sixty years of toil he has created for our enjoyment; we will walk and talk there with the beautiful characters to be found along its paths; we will converse with its kings and heroes, its fair women and brave knights—yes, and with the kind hearts which are more than coronets, the souls that by their simple faith and living truth, their love of country, their trust in God, give forth effulgence and radiate strength. The time devoted to such intercourse will be well spent. We shall return to the daily round of labor much invigorated and consoled, better acquainted with our fellow-men, nearer to God and to righteousness, with loftier ideas and fresh power to realize them. For, truly, he who drinks at this fountain of bright waters will taste a pure enjoyment, and rise refreshed to speed upon his journey, more fully fitted in every way to make good progress toward the celestial city.

James Mudge

Art. IV.—A DRAMA OF WAR.

An actual chapter of human behavior becomes, to those remote from it in time or space, dramatic. The Crimean War was to us who saw it at five thousand miles a drama. At now fifty years and more, it takes on more definitely the unities of time, place, and action, and becomes even more vividly dramatic. In trivial origin, wasteful, woeful progress, brilliant heroisms, tender humanity, fruitless issue, and quickly healing scars it went into the world's history—a perfect specimen of our human nature as it was developed in the middle of our century.

The World's Fair of London, in 1852, the first of its kind, due largely to the generous and hopeful energy of Prince Albert, marked an era in human progress. Its display of inventions, as of the electric telegraph—a Hercules in his cradle—may now seem crude and remote, yet it was beautiful in its time. The kings of the earth brought into it the honor of their contributions and the majesty of their presence. Nicholas, the mighty czar, and Napoleon III, just made by an almost unanimous suffrage emperor of the French with fixed dynasty, came to greet the queen and shake hands in her palace. The vision of Micah was coming true. The nations were to learn war no more, and Tennyson rose up to sing how, at length,

> The battle-flags were furl'd
> In the parliament of man, the federation of the world.

The sun looked down on encouraging material progress, but

> All those trophied arts
> And triumphs that beneath it sprang
> Healed not a passion or a pang
> Entailed on human hearts.

The sunshine that gilded the hour was thin and precarious. Horace Greeley, returning home, told of gathering clouds and prophesied a storm. England was flush and lusty. Forty years with no war save police skirmishes on a frontier had been counted—the longest warless period since England replaced Britain, since Horsa and Cerdic of old; and the veterans of the Napoleonic campaigns were tingling young ears with

tales of exploit by flood and field, stirring young hearts to rivalry. Word also was current that trade and manufacture had made the English a nation of shopkeepers, that the old daring was gone, and that the sons of heroes were softening to milksops. Young England smarted and, with a belligerent glow, was restless for war's pomp and circumstance, the trumpet's clangor, and the cannon's roar.

Nor was there in France less of martial longing and aspiration. The glory of the first Napoleon was a stimulus, and his fall was something to avenge and retrieve. Besides, his nephew in reaching the imperial throne had stained the streets of Paris with human blood, and had sent good citizens to languish in the malaria of Cayenne. A spirited policy of foreign conquest would divert the French mind from these cruelties, and a glory of victory would veil the unpleasant incidents of the bygone.

But against whom to march? English eyes and French turned toward Russia. The czar seemed England's only competitor for Asia and the earth. In Russia, France had met the greatest disaster in its military history. Russia loomed vast and giantlike before Europe, and might yet make the whole Continent Cossack. Such tempers in such conditions easily find their practicable occasion. The building now longest in continuous service as a Christian sanctuary is the Church of the Nativity, built by Helena, mother of Constantine, over our Lord's reputed birth-cave at Bethlehem. Here both Greek and Latin Christians worshiped, but not in unity like the dew of Hermon. Long the Greeks had kept the church key and had entered by the front door, while the Latins, as if by sufferance, came in at the side. Napoleon was in the ancient attitude of the French sovereigns as eldest son of the Church, and to him the Latins now told their hoary grievance, already for three hundred years under discussion. After a year of effort the Latins got the front-door key, and a silver star bearing the arms of France was placed over the holy manger. Nicholas, claiming under an old treaty to be protector of Christians in the Turkish empire—three fourths of its population—was angry at a transfer made without consulting him, and when the other powers sustained

Turkey in the transfer he seized the Turkish principalities on the Danube. From Vienna the powers sent to both parties a note of honorable adjustment. The czar accepted it; the sultan wished some petty changes, and the czar, proud and irritable, rejected amendments and all. The sultan cunningly took counsel with Lord Redcliffe, the British ambassador, and was able to involve England by showing that his whole course was by England's suggestion. Aberdeen, then premier, had seen war's horrors, and dreaded them; but, as Prince Albert wrote, every effort of his for peace brought war nearer. He was thorned on every side:

> Hey, Aberdeen, are you dozing yet?
> O'er your sofa counsels a-prosing yet?
> We must have some clever schemer yet,
> Or the Russian cat
> That you love to pat,
> Will be over to lick up her cream here yet.

So, in 1853, Turkey, encouraged by Lord Redcliffe, demanded, and Russia angrily refused, some trifling change of phrase in a settlement as to which both parties substantially agreed. Strangely has Turkey more than once made Christian States the helpers of its fierce policy! Nicholas, proud and passionate, destroyed at Sinope a Turkish squadron; England and France gave him notice that no warship of his should sail the Black Sea, and the war was on. The other powers were but onlookers; the two allies assumed the war's guidance and burden, bound to support the worst government upon which the sun of our century has been shining. The summer of 1854 was given to sending to Varna a strong force with all necessary furnishings. The Russian center was at Sevastopol—a fine military town of forty thousand people defended by forts which were reckoned impregnable, protecting a powerful fleet.

On September 14 fifty thousand men, landing twenty-five miles north of the city, began the campaign. The Russians looked upon them from hills across the river Alma, and poured down a heavy fire as they waded the stream and climbed the steep bluffs. Three thousand allies fell, but the Russians fled. Lord Raglan, the English general, would at

once have dashed upon the city, but St. Arnaud, commanding the French, was too ill for such an enterprise. In a few days he died. A siege—conquest by exhaustion—began. The allied fleets controlled the sea, while Russian supplies had to come by land over a passage long and difficult. At length, on October 17, fourteen hundred guns opened upon Sevastopol such a fire as no city had ever endured. They made almost no impression on its defenses. A week later thirty thousand Russians attacked the besiegers. A strong body of their cavalry came upon a regiment of Highlanders, who at a hundred and fifty yards emptied their saddles and turned them into retreat. A force of cavalry came to their aid, but paused, and the British Heavy Brigade charged and routed them. The whole Russian army, covered with thirty guns, now took position down the valley, a mile and a half from the allies. Captain Nolan brought to Lord Lucan, commanding the Light Brigade, a note ordering him nearer the enemy. "How near?" "To charge them!" Every man knew the fatal error of sending six hundred against such thousands and such guns. In the face of the astonished Russians and under the eyes of French and English they swept at a canter down the valley, took a battery, scattered a column of infantry, and, cutting through a force of Russian cavalry, were in half an hour back at their starting place. Six hundred and seven went; a hundred and ninety-eight returned. The bugler is said to be still living at Milwaukee. Not a trophy save imperishable fame was won by this rare heroism, yet it flashed upon England a glory that relieved and to some seemed to compensate for the horrors of the war. The poet laureate set "The Charge of the Light Brigade" for the ages to rehearse, and the moral value of the splendid exhibition was immense. The Russians this day took from the Turks some guns, their only success in this dismal war. There was still another battle. On November 5 fifty thousand Russians, led by a grand duke, blessed by an archbishop, and warm with vodka whisky, came under a heavy fog upon eight thousand Englishmen, on the plain of Inkerman. A heavy artillery supported the attack. The English were in various groups, were taken by surprise, were short of ammunition; yet for hours they baffled their

unexpected foes, and then, with the late-coming aid of nine thousand French soldiers, drove the Russians from the field. England was proud over the result; her renown in battle shone forth as of old.

There were two months of glorious war—no more—a flash, a thunder-peal, and then dull, dreary rain. Winter came upon the bleak heights where the army operated. From England were sent ample supplies of building material, of fuel, food, and clothing, and these were on ships at Balaklava, four miles from the camp. Heavy rains made the road impassable, and nobody thought of a railway. Half-fed, half-clad, as good as barefoot, always wet and wading the mud, with no fuel and no cooking, the men died by hundreds. Some regiments became extinct; one had but seven men fit for duty. Four fifths of those who underwent amputation died of gangrene. Of 20,656 who died, 18,058 died in the hospital. This is the reverse side of war, relieved by fortitude alone. Inability to manage, adherence to stiff official routine, waste and suffering—what a winter was that! England was indignant when such tidings came, and now a new era in war became notable—that its supplies and relief were no longer left to the government alone, or to military administration. Simple humanity broke in and took its part. It softened the frown and smoothed the front of grim-visaged war. Stores of every kind were sent to Balaklava, and accredited agents went along to see that these came to the hands of those who needed them. Thus began the work—an element new in military operations—afterward resumed and enlarged by our own Sanitary and Christian Commissions and the National Relief Commission of to-day. One unpoetic, unheroic concern in war, and none otherwise in piping times of peace, is the cooking of daily food. Napoleon's indigestible dinner cost him the battle of Leipsic; many a civilian's mismanagement has come of a brain demoralized from below; many a bad word and temper have been due, not to a bitter heart, but to a sour stomach. The British soldier wasted his substance in ruinous cookery, and his waste was enormous. Soyer, the most accomplished cook of the period, was sent to the Crimea, and his achievements were salutary.

The most artistic of *chefs*, he gave himself to processes "not too good for human nature's daily food." He taught the common mind to do plain cooking well, to get much from little and mar the Spanish proverb, "Heaven sends meat; hell, cooks." From his exploits came our cooking schools and the cooking departments in our training schools and at our Chautauquas.

Something even better was to grow from the seed-bed of this hard winter. Florence Nightingale, of a good English family, when but a child on a visit to Scotland, gave proof of her calling by the skill and temper with which she by nursing restored the bruised leg of a dog. Hearing now of the sufferings of her brave countrymen, she addressed herself to a nobler task. She formed a company of young women like herself, and they entered the camp as very angels stepping from the skies, and threw a rainbow of beauty on the heavy clouds of war. She broke all official routine; once, at the head of some half-invalids, she battered down the door of a drug room to which she could get no official entrance. The soldiers blessed and England applauded her, and soon she, above all military dignities, was the joy and pride of the camp and the glory of humane and Christian England. Was ever a winter since the world began so intense in light and shade? The heroine's pleasant name was chosen at many a christening; her example heartened many a good woman for like service in our own great war; and from her quiet home in London she has lately watched the work of the Red Cross and the hospital humanities attendant on last year's sad warfare.

During all the dreary winter the siege went steadily on. The army was perishing, but the city was becoming a mass of ruins. Into it an average of six hundred guns daily threw masses of iron which crushed the fortifications, but seemed not to weaken the defense. The Russians made trenches and rifle pits outside the town, and the siege became a long battle between armies intrenched in the field. The allies threw, in twenty-four hours, twelve thousand shells, and to these in this huge duel the Russians made answer. The rifle pits at one point came into speaking distance—fifteen yards—of each other. In front of the French was the Malakoff, a strong

earthwork; the Redan, a like bulwark, confronted the English. A year from the war's opening, September 8, 1855, it was decided to take these by assault. Thirty-five thousand French, in a brief but bloody effort, captured the Malakoff. The English took the Redan, but were driven from it with great loss. That day the war ended. The assault on the Redan would have been renewed, but the Russians at once left their now untenable position, crossed the bay, and left Sevastopol to their foes. And what was there to leave? Two thousand wretches skulked among its ruins. If anything of its costly forts and docks remained the allies now at leisure blew these into the air. They had now brought to the Crimea two hundred thousand men, amply furnished with all that modern warfare requires. Russia, wasted and powerless, was at their mercy. Nicholas, in bitterness and brokenness of heart, had died before the end of the struggle. His son Alexander, best of all the czars, was willing to negotiate, and, utterly helpless as he was, the terms of peace were not difficult of adjustment. Chief among these were that there be no Sevastopol on the Black Sea; that a few police boats be Russia's only armed vessels in its waters; and that no Russian ship of war sail down through the Bosporus.

Then, in less than two years from their coming, the allies sailed for home. They had inflicted on Russia damage and suffering enormous. England had spent two hundred and fifty millions of money and fifty thousand of her choicest youth. France had spent and lost still more. "Nothing is sadder than such victory, unless it be such defeat." Turkey alone was happy. Entrance to an infidel church by front door or side, the small dust of the balance, had given to "the sick man of Constantinople," as Nicholas had called him, a demoniac sway in the affairs of Europe. The Duke of Argyle on behalf of the British government made for the war this defense: "We do not wish to save Turkey, whose fall is inevitable, but we do not wish Russia to occupy her place without the consent of Europe." Turkey was saved to oppress and plunder, for at least another half century, eight million Christians. Fifteen years later, when Germany had France by the throat, Alexander announced that he should no longer

regard the conditions of the peace which had been laid down. He has restored Sevastopol. His navy sweeps the expanse of the Black Sea and sails at will the wide Mediterranean. All is *in statu quo ante bellum*, and the struggle is a drama living in literature alone, as it were a tale full of sound and fury, signifying nothing.

Trivial in its origin, wasteful and agonizing in its progress, transient in its results, what a show of mortal folly and passion! The heroism, the fortitude, the homely work of Soyer, the heavenly ministry of Florence Nightingale, the charge of the Light Brigade—how these survive the crash and ruin of the storm! History gives no war that so shows forth the good and evil of our human nature—simply that and nothing more. The Black Sea—of old called in mockery "Euxine," "the hospitable"—has consumed more strangers than ever were engulfed in the fierce old days when Iphigenia presided at Tauris; but no scar of battle is now seen on its restless waves. The actors in the war, with all the sovereigns—save her majesty—who took part in it, have passed like the foam on its changing waters, and the gigantic struggle now but points a moral or adorns a tale.

A. R. Hyde

Art. V.—IS THE POWER OF THE PULPIT WANING?

Some time ago this statement appeared in a prominent religious paper, the official organ of a great denomination: "It is generally believed that the preaching of to-day does not grip the consciences of men as vigorously as that of the fathers did. This belief, we suppose, has some foundation in fact. While the pulpit, as a general rule, is quite as intelligent and as strong as in former generations, yet it fails in some measure to wield the commanding motives of the Gospel with the old-time vigor." If these things are so, it is right that, as honest men, the accredited ambassadors of Jesus Christ should inquire into the reasons for these conditions. The extension of the visible kingdom of Christ has increased the number of preachers of his Gospel; the multiplication of educational advantages has given them an equipment superior, in many essential respects, to that possessed by the fathers, and the beneficent influences of the refinements of civilization have eliminated many features of irreligion with which our predecessors had to contend as with the beasts at Ephesus. Yet, in spite of all these facts and conditions and others of a similar character, there seems to be a prevailing impression, which is growing deeper and broader and more convincing, that the agency for the proclamation of the Gospel of the Son of God is stricken with a sort of creeping paralysis, and, consequently, is becoming more and more impotent. This accusation would be unworthy of consideration if it emanated from sources hostile to Christianity and its promulgation, but it is because it proceeds from those who are friends of the Gospel and from the honored and honorable defenders of the faith that it is received, not with skepticism, but with profound concern. For, if the criticism has foundation in fact, something is wrong, not with the Gospel preached, but with the instrument and means of its proclamation.

The pulpit has had a large place in the molding of modern civilization. No conscientious historian will ignore the sweep of its beneficent power. The results of missionary endeavor attest its far-reaching influence; the progress of every moral

reform bears its indelible impress; the best thought of the times acknowledges its molding touch; the noblest philanthropic impulses can be traced to its inspiration. It has been, and still is, an instrument of tremendous power, and this is largely so because of the divine character of its message and the unparalleled devotion of those who proclaim it. But, whereas the pulpit once exercised undisputed sway, its authority and dominion are challenged now by another institution. The modern printing press, with its multifarious product, good, bad, and indifferent, has done much to strip the pulpit of its power and challenge its authority, and has caused some sincere souls to look back with regret and apprehension to that glorious time when, as Moses Coit Tyler says, "for once in the history of the world the sovereign power was in the hands of sovereign men."

But the influence of the press has been stimulative, as well as detrimental; and it has been made to supplement the work of the pulpit with the most gratifying results, by bearing the holy message everywhere, and by scattering its healing leaves broadcast. On the whole, it must be conceded that if the press, materialistic and irreligious as it frequently is, has been a contributing factor in curtailing the power of the pulpit, it is only one of many such factors; and it does not require any particular genius for investigation and discernment to discover that not a few of these contributing factors originate in the pulpit itself, and among those most intimately associated with it. One has only to read the daily papers to discover to what base uses the pulpit is sometimes subordinated. Every time the pulpit is diverted from its appointed and legitimate mission its influence is lessened. There may be no formal public protest against this degradation of the pulpit, but there can be no doubt that it circumscribes the preacher's power and creates distrust in the public mind. The pulpit is set for preaching the Gospel, which is the predominant function of the minister; and "in all circumstances and in every age it is his being an ambassador of Christ, with Christ's message on his lips, that constitutes him a Christian minister." When, therefore, he abandons the exalted work of preaching and turns his pulpit into a lecturing platform or a place of entertainment, the

minister manifests an inadequate conception of the dignity and solemnity of his calling. Not that there is no place for the lecture and the entertainment, but the claim is made that when a minister enters his pulpit to perform the high functions of his calling he is expected to bring all his powers into service that he may persuade men to seek the salvation of their souls or their higher development in the things pertaining to the spiritual life. To minify the essential duties and functions of the pulpit by introducing extraneous or irrelevant features is sure to lead to irreverence for sacred things, or to a secret suspicion of the validity of the minister's call.

Take, for instance, the performances of some so-called evangelists. Is there anything more calculated to militate against the high reputation of the pulpit in popular esteem? What a pitiable spectacle some of these persons present! No one will deny that there is a sphere for the man who is called of God and the Church to do the work of an evangelist. He has his proper field, and many men have wrought honorably, valiantly, and successfully in it. May their tribe increase! But there are evangelists of a totally different stripe—men who, with their own performances as evidence, would better be in some other business, since the salvation of souls and the sale of their own photographs and song books and the taking of free-will offerings seem to be of equal importance. They are evangelists for revenue only, or largely this. Having failed in the pastorate, they do not hesitate to invade a community and temporarily, and sometimes permanently, supplant the pastor and attempt to instruct him in the care of his flock. Having failed as preachers, being unable wisely to divide the word of truth, they utter all manner of heresies in their frantic and fantastic efforts to attract attention and to reach the unconverted both as to soul and purse. Out of harmony with their ecclesiastical authorities, they attack the Church with insinuation, innuendo, invective, and sometimes with blatant and baneful accusation. They are a veritable shirt of Nessus on the back of the Church, which it seems impossible to throw off. If we must have evangelists, let them be men approved unto God and the Church, workmen that "needeth not to be ashamed;" men of intellectual power; men of high spiritual

ideals and life; men of undaunted fidelity to the truth; men of unwearying devotion to the cause of human salvation; men of power in the pulpit, who will command attention and respect, and who will persuade men by the clearness, sincerity, and earnestness of their preaching, and by the influence and blessing of the Holy Spirit lead them to make their peace with God and to seek those things that are above.

Then, people are inclined to regard the pulpit as depreciating in power when they see ministers placing it in a subordinate relation. Preaching is the supreme work of the ministry, and yet there are some ministers who seem to make that their avocation, rather than their all-important vocation. They limit their usefulness by yielding to the voice of the tempter, and by giving time, energy, and attention to pursuits that have no legitimate relation to the work of the ministry. In his letter to the Ephesians, Paul declares that God has conferred a diversity of gifts upon men: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But nowhere is there the slightest intimation that for these same exalted purposes he gave any men gifts to be employed as real estate agents, silver mine speculators, conductors of excursions, political manipulators, or commercial operators. The preacher's place is the pulpit, not the market place, the stock exchange, or the hustings. If he devotes himself faithfully to the demands of his pulpit he will have neither time nor inclination for these extraneous, secular, and divisive things, and when tempted to engage in them he will say, as did Nehemiah to his enemies, Sanballat and Geshem, "I am doing a great work, so that I cannot come down."

Another source of decay in the power of the pulpit is found in the pernicious sensationalism that is rampant in many places and is gross and repulsive in some of its manifestations. Sensational preaching has a large element of the offensive in it, and he who resorts to it dishonors God and toys with the destiny of those who are deluded into attendance upon his exhibitions. The sensational preacher has a low appreciation of the sacredness of the ministerial office, and is unworthy to be

the messenger of the Gospel of Christ, which is a Gospel of decency and good taste, as well as of spiritual regeneration. We will all agree with Dr. Dale when he says that it is the duty of the preacher to consecrate to the exposition and defense of divine truth every faculty and resource in his possession. Every passion of the heart, every power of the intellect, every acquisition from books and observation, every endowment of natural genius should be placed under tribute when one comes to proclaim the message of salvation. Logic, wit, imagination, pathos, indignation, sternness, imprecation—every gift has its legitimate place in illustrating human duty and in enforcing the commands and entreaties of God. An eminent authority says:

> The sensational preacher . . . is always straining for excitement; he cares nothing about the means by which he produces it. Even if he has true genius, his preaching is a peril to the souls of men. Most commonly the men who are tempted to preach in this style are charlatans. They have neither the fire of human genius nor the fire of a divine zeal. They win a transient popularity, but they inspire no intellectual respect; they command no lasting confidence; their popularity is a shame to the Church, and contributes nothing to the final triumphs of the kingdom of God.

The buffoon preacher is a distressing and wretched anomaly, doing greater harm by his disgraceful mouthings and antics than the true ambassador of the gentle and sweet-spirited Jesus can correct in many a day of faithful continuance in welldoing. He attracts the curious, but provokes no inquiry for spiritual light in the hearts of his hearers. He is a nine-days' wonder, to be stared at and laughed at; but when he has passed away those who were most attracted to him, by a strange perversity of human nature, become most severe in their denunciation of the mountebank and his methods. He flourishes for a season, but soon the place that knew him knows him no more. But the influence of his pernicious presence abides, for he helped to mold the thought, not only of those who attended his performances, but of those, as well, who looked on from afar and who, because of his course, have been driven still farther away from the sacred and saving influences of the Church. This is the preaching that degrades.

It renders the pulpit, which should be a throne of authority and power, impotent and imbecile, despoiling it of its dignity and sacredness, making it a target for the taunts and sneers of skeptic and sinner, cynic and snob, and causing the saints to hang their heads in humiliation and grief.

Another reason for the decline in the power of the pulpit is found in current biblical criticism, and especially in that emanating from the destructive school. It should be said that criticism has as legitimate a place in the realm of theology and the Holy Scriptures as it has in literature, medicine, art, music, or geology. But, as the word of God is different in its origin, character, and influence over people from an epic of Homer, Tasso, or Milton; from a treatise on therapeutics; from a masterpiece of Angelo, Rubens, Meissonnier, or Turner; from an oratorio of Handel, a symphony of Schubert, or an opera of Wagner; or from a discussion by Dana, Le Conte, or Gray, we have a right to expect the biblical critic to approach his task with a spirit in keeping with the character of his subject. He who would handle the word of God with a view to searching study and investigation should do so in the most reverent spirit, and should never lose sight of the fact that he is in vital contact with the oracles of God and not with a mere product of the printing press. For even a critic will find it profitable to prosecute his investigations in a condition of spiritual-mindedness, since there are some things whose true significance is withheld from the natural man and disclosed only to those of proper spiritual discernment. Reverent scholarship and criticism are to be encouraged, and their results are to be received with an open mind, whether their conclusions are accepted or rejected. But biblical criticism that is flippant, inspired by opposition or indifference to the accepted theories, and that rejoices in announcing alleged results as finalities, especially if they are hostile to the positions held by the great majority of believers—this sort of criticism is to be condemned and its product received with suspicion.

Dr. Marcus Dods claims that modern criticism is the expression of an "instinct for reality, an impatience with all make-believe, and a resentment against deception." He acknowledges that "when everything however venerable and sacred is

being called into question there is much unsettlement." But he glories in it, and says that this "rising tide of knowledge," which "submerges and sinks everyone who is so tightly chained to his anchorage that he cannot rise with the flood," is "not only the result of a most welcome increase of knowledge, but is itself welcome and beneficial, the great benefit it confers being that it almost compels independence, and an inquirer can no longer discover any overwhelming consensus of opinion which he can unhesitatingly follow." If this is so, one reason for the lessening of the grip of the pulpit on the consciences of men is at once apparent. If the man in the pulpit is submerged by this "rising tide of knowledge" and cannot "discover any overwhelming consensus of opinion which he can unhesitatingly follow," he can no longer speak with authority. He becomes befogged. His preaching gives forth an uncertain sound. His unsettled condition is soon discovered by his people. In fact, he may be the first to make it known by proclaiming his doubts; and, when once the people begin to have misgivings as to the integrity of their minister's creed, his influence begins to diminish; and, worse than that, the contagion of unbelief soon becomes epidemic, and the power and influence of the pulpit are depleted. No man can get others to follow him voluntarily into a quagmire.

Every thoughtful person will welcome all the light that can be turned upon the word of God, being confident that it will stand the most searching investigation. But the large majority of Christians give only the most superficial attention to these and kindred matters, and yet become speedily alarmed on the slightest provocation. They have only the barest conception of creeds and doctrines. Church relations are generally a matter of environment with them, and they are ready to subscribe to almost any sort of a creed or system of faith, in order to gain admission to the Church they desire to enter. Calvinism and Arminianism are as far apart theologically as the poles, and yet Presbyterians frequently seek entrance to Methodist churches, and Methodists knock at the doors of Presbyterian churches, when coming to a new community, or on changing domestic relations, or for no particular reason. It will not do to charge these people with inconsistency, or to say that they

have broad theological views. They have no views of theology worthy of consideration. They do not look upon the Church from the theological standpoint. To them it is a religious and social center to which they gravitate more or less naturally and unconsciously. Belief in infant damnation, free grace, apostolic succession, immersion, or any other particular and peculiar tenet they regard as nonessential; and they subscribe to the one or the other with equal ease and without the slightest compunction of the intellectual, moral, or spiritual conscience. While it is to be deplored that many people in and out of the Churches have not an intellectual horizon broad enough in its scope to comprehend the true significance of the great work of biblical criticism, yet such a state of affairs exists, and the injurious effects of this destructive criticism are seen on every hand. These superficial people base their opinions upon insufficient data; but these opinions influence their lives and determine their relations to the Church and the pulpit. It may be necessary to a better understanding of God's word to determine definitely in what respect it is fallible, and to sing in the most public places the song of its errancy; to declare authoritatively who wrote this book and who edited that; and to publish the Bible in colors after the manner of Joseph's coat, in order to show what the ingenuity of man can accomplish with the aid of a pair of shears and several pots of paint. But all this has its deleterious effect upon those who are lacking in a large intellectual comprehension, and contributes not a little to the unsettlement of their faith, their alienation from the Church, and the decline of the power of the pulpit. For the pulpit to be influential and effective it must be positive and constructive, and must speak with authority. If it lacks these factors its utterances will be received with toleration, but also with suspicion and indifference.

It is not to be inferred that it is here intended to inveigh against legitimate criticism of the Bible. This is to be encouraged, because "it is a pure gain to have the field cleared of human incumbrances, for they have impeded the friends of the Bible and have been a godsend to those who are hostile to it." And further, "criticism, even of a drastic sort, may prove to be nothing else than a divine fire with which God shall give

public proof as to what has in it his own life and spirit." The ultimate result may be in the highest sense beneficial, but the immediate result is far from that. The unreasoning people, deprived of adequate data and the capacity for that calm and deliberate judgment that is the fruit of reverent scholarship, rush to conclusions that may be wholly at variance with the facts. To them the average critic of the Bible stands in the position of King Jehoiakim, of whom it is written: "And it came to pass, that when Jehudi had read three or four leaves, he [the king] cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." To them the critic is like the contractors who are gradually destroying the rocky grandeur of the Palisades. He claims to be endeavoring to remove only the accumulated débris of the centuries, the glosses, the mistranslations, the errors of copyists, the interpolations of misguided enthusiasts, and the discrepancies of faulty scholarship. Yet, like the aforesaid stone-crushers, who do not confine their efforts to the stones and bowlders lying at the base of the Palisades and marring the beauty of the great rock, but attack the rock itself and blow it to fragments with dynamite, so these critics, in the eyes of the unthoughtful and superficial people, seem to make assaults upon the rock of Holy Scripture itself. This work of apparent demolition cannot be carried on without exercising an unfavorable influence upon the great body of Christian believers, whether they are formally identified with the Church or bear only an implied relation to it. Many persons yield an unconscious obedience to the commands and teachings of the Bible. They believe it, even though they may not be able to give sound or learned reasons for their faith. A belief of this sort, not being well grounded, is easily disturbed, and when once it is invaded it is difficult for it to be fully reestablished. Some phases of modern biblical criticism are especially calculated to uproot faith of this sort, and, by depriving the individual of his assurance in the integrity of God's word, the confidence of that individual in the sincerity of the pulpit is enfeebled, and the power of the pulpit is by that much curtailed.

The Gospel of Jesus, which is "the power of God unto sal-

vation," is the constituent element of the most successful preaching. There may be interesting, attractive, and apparently successful preaching with but a tincture of this element, but it will lack permanency, and its influence will be evanescent. It is like the little mountain rill, as compared to the deep well. The summer's heat dries up the one, but has no appreciable effect upon the other, save to give its waters added sweetness and coolness for the refreshment of the thirsty toiler and traveler. Preaching that comes out of one's own spiritual experiences is generally of a nourishing and helpful type, although some of the best and most spiritually stimulating sermons have been preached by men in a low spiritual state. So that one's own spiritual condition is not necessarily an index of the character of his preaching. A minister, however, owes it to himself, as well as to his people, to aspire constantly and persistently to a position of spiritual concord with God; for only as he is in that relation can he find real pleasure and satisfaction in his work and feel that his conscience is void of offense toward God and man. Alexander Balmain Bruce, in speaking of temptations to unbelief, says:

> An additional source of temptation is supplied by a type of men whose character is an amalgam of wickedness without frankness, and of goodness without sincerity. These are men who are both religious and worldly, orthodox and unjust; who confess with unction that God is good, and all other usually accepted theological truths, yet neither do justly nor love mercy; who can even interest themselves in saving souls, yet by their conduct do their best to ruin both the souls and the bodies of their fellow-men. This type of character is a great temptation to unbelief in God, especially in the case of young men who love truth, honor, and humanity, and hate hypocrisy.*

We may protest, and say it is not fair to charge the system with the shortcomings of its supporters, or to denounce Christianity, or to withhold support and sympathy because of the moral delinquencies of some of its professors; but the protest will fall upon deaf ears. People do make the conduct of Christians the measure of their acceptance of the truths of Christianity, on the principle that a tree is known by its fruit, in spite of the fact that the application of that principle to this case is of itself an inconsistency. The great mission of the

* Bruce, *Providential Order*, p. 103.

pulpit is to persuade men to flee the wrath to come, to accept the standards and ideals erected by our divine Lord and maintained in his own fleckless life and character, and to build men up in the faith of Christ. But the pulpit fails lamentably in fulfilling this high and holy mission when its preachers are not actuated by the principles and spirit of Jesus, and fail to subscribe in their own private lives to the code of ethics they propose for others, or when they fail to reach the heights of Christian experience to which they seek to direct others. The people are impatient of delusions and shams in the ministry, and, while they may not give public expression to their impatience, yet they utter many a prayer for deliverance from them.

As has been suggested, the greatest and sublimest work that has ever engaged the mind and heart of man is the preaching of the Gospel of Jesus Christ. This Gospel has not lost its power, even if the instrument of its proclamation seems to have lost some of its virility. The great function of the pulpit to-day is "to preach Christ, to set him so before men's minds that they cannot but believe, adore, and serve." This is a supreme calling, and those who prove recreant to it by preaching some other gospel are imposing upon themselves a terrible responsibility. Sociology, history, letters, art, science, music, biography, politics, current events—all these have their legitimate places, but the pulpit is a throne from which the King's message, and only that, is to be proclaimed. To introduce other things to the exclusion or belittlement of the Gospel of Jesus is to betray one's most sacred trust, and to withhold the bread of life from those who are asking for it and who need it for their souls' health. It is feared that in many cases "the hungry sheep look up and are not fed."

There is an element of sickly sentimentality and almost of effeminacy in a good deal of the preaching of to-day. Perhaps this is due to the fact that "there is a marked tendency toward making man rather than God the center of religious teaching." Concerning this phase of the subject the Rev. W. J. Dawson, whose achievements in the pulpit are such as to permit him to speak with a degree of authority, says:

> There are certain duties from man toward man which all see to be right and inevitable. It is easy to preach such duties, and they ought

to be preached. But where those duties alone are preached, in the course of time man, and not God, becomes the center of religion for us. We do not notice the change, perhaps; we glide softly away toward the preaching of "practical Christianity," as we call it, noticing, as a man who glides down a river notices, that certain old landmarks are becoming obscure in the distance. We become reconciled in their loss. We are quite happy without the old, troublesome, theological formulæ of regeneration, adoption, justification, and so forth; and we are a little astonished and a little scornful to discover that many men make so much of them still. On that smoothly flowing river many a great ministry has been extinguished; for nothing is surer than this, that, when God and man's relation to God ceases to be the center of religion, the very keystone of religion, as Jesus understood and taught it, is plucked out.

Now, in order that present-day preaching may "grip the consciences of men as vigorously as that of the fathers did," the pulpit must return to these so-called "old, troublesome theological formulæ." There can be no achievement commensurate with the dignity, grandeur, and holy purpose of the pulpit without them. These formulæ have to do with things fundamental, and no work can abide unless its foundations are secure. This gives special significance to an utterance of Daniel Webster, who remarked, probably after having listened to some "essay served with a sauce of religion which may be taken or left:"

If clergymen in our day would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their texts from Paul and preach from the newspapers. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel, saying, "You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the bar of God; the Judge, even now, standeth at the door." When I am thus admonished I have no disposition either to muse or to sleep.

And by the side of this deliverance there is no impropriety in placing the comment of Mr. Moody, who holds rigorously to the simplicity of the Gospel, and cannot be accused of taking his texts from Paul and preaching from the newspapers. He says:

The conviction deepens with the years that the old truths must be stated and restated in the plainest possible language. The people must

understand that a penalty is attached to the violation of God's law. We do not want a Gospel of mere sentiment. The Ten Commandments came from the great heart of love. The Sermon on the Mount did not blot out the decalogue.

To preach the Gospel with simplicity does not imply that the preacher must be a man of intellectual feebleness. The preacher who can accomplish this bears the stamp of genius. Many of the great preachers who have swayed the popular heart and brought conviction to the popular conscience by delivering the simple message of salvation have been men of large intellectual equipment. As a writer in *The Christian Commonwealth* says:

> The preaching that has lifted populations out of degradation has always been that of students. Calvin was the most learned man of his time. Luther was a splendid Latin and Hebrew scholar. Switzerland was saved to the Reformation by the preaching of Calvin and the almost equally learned Zwingli, while the Germany of to-day is really founded on the popular preaching of Martin Luther. Knox preached before kings. The Gospel which has made Scotland the most religious nation on the face of the earth did not consist of pleasant Sunday talks without hammering at the deep things.

It is only necessary to recall some names to establish the fact that a deep insight into truth and a thorough intellectual preparation are necessary to a faithful and successful presentation of the divine message of salvation to perishing souls. No one will accuse Parker, Spurgeon, Liddon, Punshon, Guard, Drummond, Robertson, Maurice, Mozley, Chalmers, Hughes, or Jonathan Edwards, Finney, Lorenzo Dow, Asbury, Summerfield, Whitefield, Bushnell, Beecher, Brooks, and scores of others—eminent as successful preachers of the simple Gospel—of intellectual impotency. Capable of great intellectual feats, their preaching was adapted to the people to whom it was addressed. The preacher who attempts to preach on a high intellectual level is "as one that beateth the air." He is too far above the people for efficient service. The people to whom the message is to be delivered know practically nothing about the profound formularies of theology or of philosophy, and but little about the schools of art or of letters, or of the fanciful creations of the old mythologies. They are given

to things practical, and if the message from the pulpit is to be effective it must be presented in a way that can be readily understood by all.

The various humanitarian movements of the day are demanding more and more attention from the pulpit, and within certain limitations this is right. Nothing that concerns humanity should be foreign to the minister's sphere of activity. But he should not become absorbed in these matters to the subordination of his greater work. The discussion of the "burning questions of the day" has its proper sphere in the general working plans of the minister's pulpit activities, but this discussion should be held within reasonable limits. Dr. Washington Gladden may be right when he says that two classes of people object to discussing current sociological and economical problems in the pulpit—"those who hold the old notion that religion is mainly concerned with another world, and those who do not wish to know what are the applications of the Christian law to the business of this life, because they fear that it would interfere with their gains and pleasures." No doubt the selfishness of the pew does sometimes influence the deliverances of the pulpit, but Dr. Gladden will hardly admit that the discussion of such questions is of equal rank and importance with the preaching of Jesus Christ and him crucified. Chalmers gave himself over to this sort of preaching during the early years of his ministry at Kilmany, but he was frank enough to confess that his experiment in preaching against "all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society" was a failure. He says:

> It was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation of him became the distinct and preeminent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance; it was not till the Holy Spirit given through the channel of Christ's mediatorship to all who ask him was set before them as the unceasing object of their dependence and their prayers; in one word, it was not till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interests with God and

the concerns of its eternity that I ever heard of these subordinate reformations. To preach Christ is the only effective way of preaching morality in all its branches.

In connection with this solemn declaration of one of the greatest preachers of the beginning of the present century consider this testimony from Joseph Parker, probably the peer of any English preacher of our day:

Looking back upon all the checkered way, I have to testify that the only preaching that has done me good is the preaching of a Saviour who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world.

If the pulpit to-day does not "grip the consciences of men as vigorously as that of the fathers did," may it not be because so many preachers belittle the cross or "veil its magnetic attractions with the speculations of men?" A great need of the pulpit to-day is the immediate and complete return to the preaching of the cross of Calvary. Shallow views of the sacrifice on Calvary will inevitably lead to the weakening of the motives of Christian living and working, while the faithful preaching of the atonement of Jesus Christ is irresistible in its transforming effects upon the heart and life. Such preaching is sure to be in the direction of the fulfillment of Christ's promise and prophecy, "And I, if I be lifted up from the earth, will draw all men unto me," will inevitably lead to the spiritual quickening of the Church, and will contribute appreciably to the greater glory of God.

S. J. Herben

Art. VI.—DOCTOR JOHN LORD—HIS LITERARY RANK.*

It is not yet five years since the death of Dr. John Lord—a man peculiar in physical attributes, insignificant in person, awkward in bearing, and a stammerer in speech, yet informed with an intelligence and aspiration so lofty that he died leaving behind him accomplishment equaled by that of but few Americans. For the last forty years of his life he made his home in the city of Stamford, Conn., from which point he passed out on his unceasing lecture tours, addressing tens of thousands of his countrymen, making his figure and his literary work familiar throughout the length and breadth of the land. He was nearly equally well known in England. Attention to his work, temporarily diverted for a brief interval succeeding his death through the absence of his unique personality, is beginning to be recalled in full measure by the solidity and worth, as well as by the brilliancy, of his literary remains. His works, published in completed form and showing the man in his real intellectual proportions, are now being sought for by thousands of readers on both sides of the Atlantic. The fact is gratifying to the lovers of elevating literature everywhere.

Next to the poet and essayist, who deal with elemental ideas and human emotions, may be ranked as literary benefactors the artist historians, the writers who, like Thucydides and Tacitus and Hume and Gibbon and Macaulay, present the facts of the past in such attractive robes of speech that their narratives remain lasting possessions to our kind. Though the interval which has elapsed since his death and the appearance of the full body of his works has not been sufficient to give his achievement the benefit of this permanent perspective, there can hardly be a doubt that Dr. Lord is destined to take high rank, even among these greater gods of his literary class. And this will appear true, whether he is judged by the volume of his contribution to historical writing or by the riches of thought and the quality of the diction in which he has

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embalmed his work. In this latter regard of a luminous and fascinating literary style he is certainly exceeded by no American writer of history, whether it be Prescott, or Parkman, or Irving himself, or even our latest luminary, John Fiske; and, if Bancroft and Motley may be considered to take precedence of him by virtue of sustained efforts covering whole periods of national history, the admirers of Dr. Lord may fairly claim that, in the surpassing range of his historical studies, he has an advantage of even these acknowledged masters. In the respect, indeed, of extended investigation and variety of themes Dr. Lord stands alone, without a peer or competitor in the entire list of historical essayists. It is safe to believe, in fact, that with the single exceptions of Macaulay and the late Spanish Castelar, no other modern literary student has looked so familiarly as he over the long perspective of the world's events.

Dr. Lord's early discipline for his lifework as a literary man was of the loose and desultory sort which is the frequent antecedent of the career of genius. It is the instinct of winged talent to soar to its purpose, even after many falls from attempted flight. Such was the experience of the young historian in his school and college years. Born in the old town of Portsmouth, N. H., in the year 1810, he received his first rudiments of education under the severe and somewhat repugnant methods of the old-fashioned private school of that gloomy half-Calvinistic period of New England history. He confesses in the partially written account of his own life that his schooldays were not happy, and that, being addicted to shirking his tasks, he rarely escaped one whipping a day and sometimes got two, until his hand became "as hard as a sailor's." His experiences at home were hardly more exhilarating, under the tutelage of his pious Calvinistic mother, who, he records, brought up her children in the old-fashioned orthodox way to "attend meeting three times on Sunday, besides going to Sunday school;" and, as that day "was supposed to begin on Saturday at sundown, no books could be read until Monday except such works as Baxter's *Saint's Rest*, Bunyan's *Pilgrim's Progress*, Taylor's *Holy Living*, with the Boston *Recorder* for lighter reading."

Removing with his parents in his tenth year to the little town of Berwick, in the neighborhood of Portsmouth, young Lord continued his studies in the village academy under instructors who were described by him as having "pedantry without learning" and "vigor without discipline," until, at the end of six years, he left the institution, as he acknowledges, without having made any acquisitions except a repugnance to the study of Latin and Greek and the knowledge of mythology obtained from Lemprière's Dictionary. A year or two later, in 1829, he was sent by his parents to Dartmouth College, the great northern seat of New England learning, presided over, at that time, by his distinguished uncle, Nathan Lord, erudite in his generation, but who has been pictured as, after the manner of college presidents of the period, a "disciplinarian rather than a teacher;" and as a "rigid Calvinist who accepted all the deductions to which that system logically led." Calvinism, indeed, appears to have been the creed under whose shadow and influence the future historian was destined to begin and end his intellectual novitiate. And never did a somber theological mantle fall upon a more joyous and magnanimous spirit than in the case of this artist chronicler of the world's events; for while accepting, to the last, in theory, like his distinguished uncle and instructor, the postulates and deductions of a rigid and time-worn theology, Dr. Lord, as the mature essayist and philosopher, treated all systems of faith and the followers of all creeds with a charity and tolerance as catholic as the needs of historical judgment. And only, perhaps, in the direction of impatience of rationalistic criticism, impairing the authority of revelation itself, did his peculiar theology narrow him. But who will venture to assert that, as a professed believer in that revelation upon whose integrity the whole body of historical theology must stand, or through whose even partial discredit it must fall, he was not rigidly consistent? It is surely not the swarm of modern doctors of theology, who weakly consent to the compromise of rationalism with faith, that can assume the rôle of his critics here.

Four years at Dartmouth and three additional years spent at Andover Theological Seminary—whither he repaired at the

end of his literary course to prepare himself for the ministry which he had chosen as his vocation—completed young Lord's formal education for entrance into the world. But even these years, to his lasting regret, as he confesses in his autobiography, were not devoted to the steady discipline of academic training. They had been broken with frequent and alternating episodes of school-teaching and experimental and vagrant lecture tours; while, with the waywardness and indolence of his perverse genius in these younger years, he had, during the intervening period in college, systematically shirked all uncongenial studies and occupied himself in the college libraries with omnivorous reading, especially along the line of history and historical criticism, which, in spite of his predilection toward theology as a profession, seemed from the beginning to be his native bent. But who shall dictate the discipline or the method through which that extraordinary intellectual endowment we call genius shall arrive at its triumphant end?

Emerging from the Andover divinity school with the credentials of his chosen calling in his possession, in spite of his "ignorance of Hebrew," young Lord for the period of three years experimented with his career, partly as a traveling agent and lecturer of the American Peace Society and partly in trying to establish himself in the profession of the ministry. The experiment in both directions was attended with harassing and often comical vicissitudes. Success was qualified with too frequent disappointments to make his selected vocation satisfactory. The cast of his talents was distinctly moral and didactic, but the career of a theological teacher along conventional lines was evidently not in accord with the fundamental bent of his intellect. In his school years, neglecting whatever other studies, he had persistently cultivated rhetoric and the arts of expression. His instincts were literary and for historical investigation. It was his genius, his destiny. Fully conscious of this at last, he "decided about this period," says his formal biographer, "to adopt the profession of historical lecturer as his lifework." Writing retrospectively of this resolution in later years, he says:

> I felt that in some important respects thus far I was a failure and never could do anything or be anything so long as I pursued an uncon-

genial calling for which I was not fitted. I then took the advice of some of my Andover friends and resolved to labor in some other way where duty and pleasure ran in the same line. I did not turn my back on the ministry. For forty years afterward I preached wherever I was invited. I continued to revere a calling for which I was not adapted. I have always sought the society and friendship of ministers as the most learned, most useful, most sympathetic, and most interesting class in the community. I resolved not to enter a strictly secular life, but to work in harmony with the profession in which I had been educated. As a lecturer on history I could bring to bear all my knowledge in defense of the truths of the Christian faith, which I had never rejected nor even doubted. I thought I could be more useful to the Church by advocating great fundamental truths in the lecture room than in the pulpit; that I would thus be more free, untrammeled, and bold, inasmuch as history covers everything—religious dogmas as well as science, politics, and art.

From the time of taking this resolution, about the year 1840, his career was fixed. And never was a career more steadily and consistently followed; and rarely has one been extended through so long a range of brilliant usefulness to our kind. During a period of more than half a century succeeding the adoption of his new work Dr. Lord was not only a teacher of history, but a luminous expositor of its profoundest lessons, as they were examined and portrayed by him under the search-light of a keen philosophy and a stringent moral purpose. With the exception of the time spent in his library in the necessary preparation of his materials and his occasional visits to Europe to further the same end—to make his work solid and accurate—his life, during this entire period, covering more than a generation, was spent on the lecture platform. In all the great cities of our continent, as well as in many of those of Great Britain, and in hundreds of our institutions of learning, larger and smaller, over the breadth of the land, he became in his yearly tours the recognized apostle and oracle of his great themes. For, to hear him speak was, for young and old, to catch his own fire and to receive lasting impressions and inspiration in connection with the characters and scenes of history which his eloquence pictured. And it is worthy of note that with Dr. Lord eloquence was a paradox of almost all of its formal rules; for, producing at times upon his audiences the effects of the great masters of

oratory, it was itself produced through a physical human instrument apparently the most inadequate and hopeless that ever essayed the difficult art of the platform. Under the teachings of a lecturer whose person was so diminutive that his head hardly rose into view above the ordinary desk of the rostrum, whose gestures were erratic movements, ignoring all coordination with his thought, and who read his notes in a frayed unmusical voice interrupted with a periodic thoracic sneeze, audiences sat spellbound. It was the genius, the intensity of the orator himself, the power of concentrated feeling, surmounting all the conventional formulas of attractive speech and carrying the inspiration of his message straight to the brain and hearts of his listeners.

It was not until the closing years of his life, which ended in December, 1894, that Dr. Lord desisted from this half-a-century strain of platform oratory and retired to his always delightful Stamford home, to embody in permanent and finished literary form the results of his lifework. When this was accomplished he had still remaining a year or two of enjoyable existence, passed with his family and in agreeable correspondence with his appreciative publishers, who had been from the beginning his admiring and devoted friends. Then, characteristically of the lofty spirit and philosophy which had always sustained him, he serenely, almost cheerfully, turned his face toward what to him was the sunrise of real existence. It was the tranquil close of a rounded life in character and accomplishment.

Besides his one notable work, to which longer attention will be called, Dr. Lord's publications were his *Modern History*, *Ancient States and Empires*, *History of the United States*, *The Old Roman World*, and one or two text-books of history for schools and colleges. These all have their specific value and place in our current historical literature; but they are subordinate in importance, as they were in a sense preparatory, to the one great achievement, his *Beacon Lights of History*, the publication gathering into its compass the substantial fruits of his lifework, and destined, as it was by him designed, to be his literary monument. Of this splendid work it will be of interest to speak succinctly. *Beacon Lights*

was the felicitous ascriptive phrase chosen by Dr. Lord when he came to the task of giving final embodiment to his entire series of historical lectures as they had been delivered in his half century of platform experience. This task when finished filled the ten volumes of *Beacon Lights* as they now appear, with about five hundred pages each of large and attractive print; the respective volumes containing distinct and characteristic groups of twelve lectures of the series whose themes, dating from the earliest annals of our race and ending with events of the current time, make the completed work of one hundred and twelve lectures a panoramic retrospect of human history. In these essays every period of the world's past is regarded and epitomized, its own salient feature or philosophy being in turn made luminous, so that, from the standpoint of the reader, history becomes, as in some wondrous transformation scene, a perspective of gleaming points lost to view only in the remote gloom of primitive ages, the title of the volume being thus vindicated. In this phase the *Beacon Lights* series is unique, since, as has been already intimated, no other essayist, remote or recent, has attempted at once so wide a survey or so complete an analysis of the spirit of historic epochs. There is still another feature peculiar to these volumes and commending them to the acceptance of the reader. Each epoch is delineated under the name of its foremost character, or representative—as, for example, "Life in the Fourteenth Century" is pictured in an essay on "Geoffrey Chaucer;" the period of "Maritime Discoveries," under the heading, "Christopher Columbus;" "Unsuccessful Reforms," under "Savonarola;" and the "Revival of Art," under "Michael Angelo." The fascinating quality of personal narrative is thus lent from first to last to what, in fact, are almost unequaled treatises on the philosophy of history. As has been said not inaptly: "The charm of Dr. Lord's writing is that, while the reader unconsciously takes distinct impression of the growths and changes of great eras, his attention is consciously fixed by the stirring recitals, the character painting, the innumerable personal touches—the foibles, the failings, as well as the grand qualities—of illustrious men and women."

It is this biographical method of treating history, of group-

ing the events of a period under the shadow of the name representative of its distinctive tendency or philosophy, that has drawn unusual attention to Dr. Lord's literary accomplishment. In the use of this method he has enjoyed the distinction of being, among American writers, the pioneer; and, combined with the exquisite pictorial art with which he has set forth his themes, it is the method which has secured the author's just fame. It is only necessary to note the contents of a single volume of these master studies, to indicate the nearly phenomenal range over which the author's vision swept and his genius illumined in their preparation. The initial volume of the series, for instance, bearing the general title, *Jewish Heroes and Prophets*, includes the treatment of the following themes: "Abraham, the Father of Religious Faith;" "Joseph, Israel in Egyptian Bondage;" "Moses, the Social and Moral Law;" "Samuel, the Judges and Prophets;" "David, Israelitish Conquests;" "Solomon, the Glory of the Monarchy;" "Elijah, the Division of the Kingdom;" "Isaiah, National Degeneracy;" "Jeremiah, the Fall of Jerusalem;" "Esther and Mordecai, Hebrew Statesmen Abroad;" "The Maccabees, the Heroic Age of Judaism;" "St. Paul, the Spread of Christianity." Succeeding this is the volume on *Pagan Antiquity*, containing essays on Cyrus, Socrates, Phidias, Julius Cæsar, Cicero, Marcus Aurelius, Constantine, Chrysostom, St. Ambrose, St. Augustine, and other representative characters of the ancient world, made to stand for such phases of the general subject as "Asiatic Supremacy," "Greek Philosophy," "Greek Art," "Imperialism," and "Roman Literature."

And let it be noted that every one of these more than one hundred essays is a masterly treatise or, more than that, a profound and comprehensive study of its subject made from an exhaustive investigation of its literature—an investigation which would have enabled the author to write volumes instead of a single essay on the theme. Dr. Lord tells us that in the preparation of a single lecture he not infrequently read and consulted as many as three hundred books. This being the quality and measure of his work, two or, at most, three such volumes as have been described might of themselves well be

considered a respectable contribution to our literature from a single brain. But the *Beacon Lights* series, with its almost boundless motive and scope, proceeds through its nearly six thousand pages to unfold its panoramic riches; the eight volumes succeeding those just mentioned presenting, under their appropriate titles, from Mohammed and Charlemagne to Hildebrand and Wyclif, the mighty figures of the Middle Ages; from Dante and Angelo to Calvin and Galileo, the poets, the theologians and discoverers of the Renaissance and the Reformation; from Cleopatra to George Eliot, the great women of history; from Richelieu and Cromwell to Mirabeau and Napoleon and Webster, the modern orators, warriors, and masters of diplomacy; and, under the titles of *Modern Statesmen* and *Nineteenth Century Writers*, the whole galaxy of great names in statesmanship, diplomacy, and letters from Chateaubriand, Metternich, Washington, and Franklin to Cavour, Bismarck, Clay, Lincoln, Sir Walter Scott, Byron, and Macaulay. These ten volumes are, in truth, what they have been eloquently described to be, "An epitome of human achievement in religion, government, philosophy, science, art, architecture, society, reforms, politics, war, education, and literature—the whole forming a philosophically connected view of the world's life and progress for five thousand years, marking the currents that have directed the movements of races, swayed empires, shown the force of ideas, and controlled the destinies of mankind." Professor C. B. Galbreath, the eloquent State Librarian for Ohio, has aptly said, "No one enjoys the opportunity to read the best literature of his time who has not access to Lord's *Beacon Lights of History*." It is, however, the suggestiveness of these volumes, equally with their treasures of historic information, which constitutes their signal value to students and literary readers, through opening vast and varied perspectives of human action and thus offering new fields to the imagination.

As a literary artist Dr. Lord has not yet taken the exalted rank which he is unquestionably destined to occupy, although a constantly growing number of the most critical English and American scholars is being added to the list of his advocates —becoming, indeed, his enthusiastic admirers. Among these

latter was the eminent historian, the late Professor James Anthony Froude; while, on this side of the Atlantic, educators as distinguished as the diplomatist Andrew D. White, formerly of Cornell, and President Francis L. Patton, of Princeton, are foremost among those paying tribute to his literary talent, indorsing in substance the verdict of their professional associate, Professor Mowry, of the Salem, Mass., public schools, who, in characterizing the work of the author of *Beacon Lights*, ventures the superlative eulogy that "no mortal man ever threw such learning, such wide reading, such graphic delineation into his discourse on an historical theme." "His lectures," he adds, "are a series of paintings." It is possible that Dr. Lord's life occupation as an itinerant lecturer, breeding the accustomed contempt of familiarity, may have temporarily retarded his recognition as one of the greater lights of his literary class. However this may be, it is apparent that ample amends are about to be offered for this somewhat belated appreciation. As with the critics and scholars, an increasingly large section of our most intelligent reading public is now turning toward his works, and with an increasing approval and admiration. The cause is not far to seek. Dr. Lord had within himself all the elements which make literary work endure—the complete equipment of the literary workman, the mental and spiritual machinery that impresses the classic stamp. He had scope, philosophy, and imagination. To these he added industry, tireless and relentless. He had the artistic sense in its highest perfection. He writes history like Plutarch; his character studies are portraits. Of these it has been pertinently said that, "being the study of real heroes, they yield all the delights of fiction while imparting real information;" as it has again been affirmed of these delineations, by a distinguished American jurist and diplomat, that "the writer clothes the bones of history with flesh and blood, and molds its lessons with human form, color, and expression."

Sometimes the author of *Beacon Lights* completes the summary of an epoch or a hero with an epigram or a single flashing phrase, as when, comparing the feudal period with our own times, he declares that the "Middle Ages recognized the

majesty of God, the nineteenth century the majesty of man;" and, again, when he avers of Cardinal Richelieu that he was "cunning as a fox, brave as a lion, supple as a dog, all things to all men—an Alcibiades, a Jesuit." These piquant touches he employs sparingly, however, as no writer steers wider than he of the merely loud and sensational in composition. On the contrary, the very purity and symmetry of his diction may produce with the undiscriminating the effect of symmetry in natural objects, that of diminishing the grandeur of real proportions. No error could be greater than one in this direction with reference to the vigor of his expression. He is a writer of first-class power and intensity. It is simply true that he combines with force a grace and facility not elsewhere exceeded. From the point of view of literary matter alone such essays as those of the *Beacon Lights* series rise to the dignity of true art works as really as do any corresponding papers by Froude or Carlyle or Macaulay, there being only this discrimination, that the method of the American writer is wholly without affectation—which to many will appear the finer art of literary treatment in that it leaves the mind of the reader entirely with the objective theme under examination. Placing his work, page by page, by the side of even such picturesque "art studies" as those of John Ruskin, esteemed a quarter of a century ago the exemplar in English composition, the craft of the American does not suffer by the comparison, while it enjoys the advantage of being applied to the illustration of verities which do not fade when considered apart from their literary treatment.

Such is the quality of Dr. Lord's work, the "art that conceals art"—illustrating also the open secret that the rare and final achievement in every art is nature's own simplicity. He tells his story with the directness and fervor with which he might recite it in animated conversation, sitting through a summer evening on his hospitable veranda. But there is always economy of statement, always power and imaginative intensity—the perfection of true composition. The discrimination of a character or an era of which Macaulay would make an epigram and Carlyle a series of interjections he puts in direct vivid phrase. Of Carlyle himself, for instance, he says:

This hyperborean literary giant, speaking a Babylonian dialect, smiting mercilessly all pretenders and quacks and even honest fools, was himself personally a bundle of contradictions, fierce and sad by turns. He was a compound of Diogenes, Jeremiah, and Dr. Johnson; like the Grecian cynic in his contempt and scorn, like the Jewish prophet in his melancholy lamentations, like the English moralist in his grim humor and overbearing dogmatism.

No more comprehensive or graphic delineation has been presented of the dyspeptic Scotch essayist. Again, characterizing Bonaparte, he says:

His egotism was almost superhuman, his selfishness most unscrupulous, his ambition absolutely boundless. He claimed a monopoly in perfidy and lying; he had no idea of moral responsibility. He had no sympathy with misfortune, no conscience, no fear of God. He was cold, hard, ironical, and scornful. He was insolent in his treatment of women, brusque in his manners, severe on all who thwarted or opposed him. He committed great crimes in his ascent to supreme dominion, and mocked the reason, the conscience, and the rights of mankind.

To Dr. Lord's style has been applied the epithet "luminous." The ascription is defective in its failure to convey the full conception of the true quality of light. His diction is a limpid stream of simple, eloquent speech, running in the broad sunlight itself and flashing to the reader's mind every tint and hue of the mental region through which it is directed. Whether he discourses upon the lofty mission and supernal visions of the Hebrew judges and prophets, the scholastic philosophy of Thomas Aquinas, the conquests of Charlemagne, or the stimulating social diversions of the *salon* of Madame de Récamier, one is with him at every turn and instant of the proceeding, absorbed, eager, and, at times, entranced. No quip of fanciful or oblique speech, no trick of posing on the part of the author for a moment diverts consciousness from the central point of attention. Everything is direct, forward, intense, powerful. It is only at the end that the reader realizes the refinement of the art by which he has been captivated.

Any account of Dr. Lord which failed to note his surpassing qualifications for his vocation as a critical historian would be curiously deficient. His aptitude for his calling was partly a gift and partly an acquisition. He had the historical instinct, or genius, paramount. But to this he added labor.

Beginning his career with a little special training in theology and a refreshing absence of solid or accurate information along every other line of investigation, through the necessity of becoming himself a teacher of his fellows he gradually extended his acquirements until his command of the whole range of knowledge which concerns the destiny of human commonwealths was little less than amazing. As he reviews the rise and progress of States, intricate questions of the constitutions of governments, of diplomacy, finance, revenues, tariffs, and coinage, and the subtlest problems of political economy are dissected and touched upon by him with the firm hand of the specialist in each department. No writer, indeed, has surpassed him in this catholic mastery of the components of history. The land regulations and the distribution of wealth under the Cæsars, the legal codes of Justinian and Constantine, the devices for revenue by the English sovereigns, the financial expedients of Law and Talleyrand and Necker, the tariff provisions of Henry Clay, and the National Banking scheme made notorious by the enmity of Jackson are all described and passed upon by this divinity student turned historian as familiarly as he pictures the policy of the mighty papal Hildebrand or the spiritual conceptions of St. Ambrose and Chrysostom.

That, however, which is even more remarked by the student of Lord is the element which has been called the "historical imagination"—that element which is the creation at once of aptitude and of learning. In these days of rapid bookmaking, when knowledge is too frequently the result of cramming, when the complex data of history are swiftly overhauled and historical characters recast in a night to meet the demands for a short-cut process to information, even reputable essayists are content to make brief special studies of single historic periods or characters, and to lay the results of their hasty investigation, dressed in more or less meretricious rhetoric, before the public. Not such were the conception and methods of the author of *Beacon Lights of History*. Dr. Lord's knowledge of history is fundamental. Each separate essay from his pen rests upon, as it is illumined by, a familiarity with the entire story of the world's past, whose events appear as the common

furniture of his mind, and whose literature, for convenient illustration, is at his instant command. His survey of the historic domain is as with a far-flashing search-light from a hill-top; or, it may be said that his study of the past has been so comprehensive, so detailed, so elaborate that its events lie before him as in a bird's-eye view on a single shining field of vision—every period related to its antecedents and successors, every incident and character with their abounding analogies through the ages. By such immense conceptions of his mission, by such tireless studies, is the imagination of the historian formed. And it is safe, and not extravagant, to say that no expositor of the past has equaled Dr. Lord in this quality of comprehension. His perception of resemblances, his groupings of characters and incidents separated from each other by the remotest periods and the most diverse environments in time, form for the reader a constant succession of startling and agreeable surprises, while throwing abundant light on the subjects under examination. Thus, while reviewing the story of the Hebrew Mordecai and Esther, his mind turns toward Richelieu and Madame de Maintenon in modern France; the horrors of St. Bartholomew suggest their parallels in those inflicted in the destruction of Jerusalem by Titus and in those of Magdeburg by Tilly; the character of Catherine de Medicis recalls the savage Fredegunda, and even Mary of Scotland; the wise Aristotle is the forerunner of the modern many-sided Humboldt; the peculant Verres arraigned by Cicero is the fitting historic companion piece of the spoliator Hastings under the invective of Burke; the names of Charlemagne and Peter the Great, of Russia, are linked together in their labors to establish an empire, while the Jewish David is associated with Washington and Alfred the Great; the sage Confucius is joined in comparison with Solomon; St. Augustine, in giving shape to the new doctrines of the Church, is likened as a benefactor to Alexander Hamilton, who fixed the principles and financial policy of the great republic; Cicero is observed to have won his legal reputation in the defense of Roscius, and Daniel Webster in the Dartmouth College case; the learned and spiritual Arius of the early Church is described to be as reproachless in character as

our modern Parker or Channing; and the name of Oliver Cromwell is associated with that of Abraham Lincoln in respect to the solemnity of his burdens and his enjoyment of a joke. These, and hundreds of similar parallels, glow like gems on the pages of Dr. Lord's works, casting their searching side-lights into every corner and crevice of history.

But it is not as a specialist, or chronicler of the mere details of the past, that the author of *Beacon Lights* is in his prime. He is essentially and above all an expounder of the meaning of the world's transactions, the artist philosopher, who projects the X-ray of his analysis through the very body of historic epochs and detects the pith and core of their significance. Read his essay on the "Feudal System," and the identical structure of the Middle Ages rises before the mind —the causes and origin, the central thought and purpose of those somber, suppressed centuries made clear as the noontide of a modern era. Read his "Saint Bernard," and the beginnings and philosophy of that vast and complex scheme of monasticism which for centuries covered human society are pictured and realized as distinctly as the character casts in a modern novel. As an expounder of the philosophy of history, indeed, the author of *Beacon Lights* must be given a high place among the select few who have attempted the difficult rôle of interpreters of the past. His investigations do not assume the formal pretensions of the essays of Guizot or the German Hegel, though possessing the merit of equal profundity, while his conclusions are placed before the reader with a directness and lucidity to which these more famous continental expositors can lay but slight claim. But, stepping out of the past, Dr. Lord has met and recognized the problems of his own time. He has anticipated the anarchies and despotism of an age of concentrated wealth, the threatened impoverishment and enslavement of men under the reign of the billionaire; and he boldly challenges the fallibility of that political economy under which such a consummation of human industry is made possible.

These great and just praises having been accorded, it remains to be admitted that there is an aspect in which Dr. Lord's claims as an historical critic are to be received with a

more qualified approbation. The reference is to his peculiar theological bias. It is the single limitation of his great endowment as a philosophical reviewer of the world's past—the fly in the amber of his literary reputation, judged from literature's standpoint. Abandoning the profession of the ministry for the pursuits of the historical essayist, he did not sufficiently gain his consent to abdicate the functions of the theologian, and is tempted at times to apply the rules of dogma to phenomena, impatient of their measurement. Amid the splendors of dissertation on the most momentous events there falls at intervals on his pages the shadow of a too narrow theological creed. He wavers for an instant before according full praise to Thomas Jefferson, because Jefferson, as he confesses, had largely imbibed his sentiments of liberty from the study of Voltaire and the sneering deist, Rousseau. While picturing with intense colors the darkness and degeneracy of the Middle Ages, he is still moved to idealize that hopeless epoch, by reason of its being an age of faith, as against the more materialistic even if more humane character of modern centuries, forgetting that neither the hardness of the feudal times nor the humanity of the present can be justly attributed to the greater or less amount of religious belief in the two periods. Influenced by the same mental antecedents, he inclines to rehabilitate the biblical David after the murder of Uriah, while holding Napoleon to the full measure of responsibility for the assassination of D'Enghien, ignoring the identical quality of their respective crimes against humanity. It is clearly the case of the old-school Calvinistic New England Andover of his student days, holding at the end of half a century the rein over her gifted son as he appeals to his modern auditors. Recognizing the essential sanity and liberality of his nature, it is easy to credit that fifty years' delay in the date of his birth or the difference of a degree of latitude in the locality of his theological training might have contributed to Dr. Lord's literary fame. But, strangely enough, the fault or defect here pointed out has in no material sense affected the solidity of his conclusions as a historian. It is perceived rather as a tendency, or moral bias, which his reason combats, than as a flaw warping the integrity of his final judgments. It is a subjective

rather than an objective entity—a cast of thought which may qualify for a time only the estimate of his work at the severe bar of literary tribunals, but which cannot conceal from that wider republic of intelligence to which he appeals his splendid contribution to historical criticism and knowledge. Everywhere on his pages there is evidence of the noblest qualities of heart and brain—tolerance, breadth, candor, and just discrimination.

But as an expounder of history it is in ethical quality that Dr. Lord is supreme. It is here that he is seen to tower into a region where, if not alone, he is easily among the foremost interpreters of the past. He is, in a word, the ethical historian *par excellence.* It was indeed with this purpose, as he confesses, of applying the moral touchstone to the widest possible compass of facts, of drawing lessons from the entire field of human experience, and of becoming an ethical teacher in the broadest sense that he obtained his consent to abandon the profession of the ministry. His inherited instincts from his New England ancestry, as well as his theological training—which, if in those yet early times it prescribed abnormal rigidities of creed, still inculcated the imposing sanctities of moral obligation—left him no other choice than that of being a moral instructor. And loyally did he pursue his mission. Every problem of history became to him a problem of righteousness. In this aspect and quality his writings possess their especial and preeminent value. Against the tendency of every epoch, against every confused and puzzling transaction of history, whether of states or individuals, he presses the ethical question, until he has forced from it the lesson of right. Whether he analyzes the conduct of Cæsar in the overthrow of the republic, the motives of Cromwell in becoming the dictator of the Commonwealth, the zeal of Becket in defending ecclesiastical prerogative, or the morality of Frederic and Napoleon in their wars against States, the inquiry pursued is still for the fundamental good of humanity. And, when the inquiry has ended, the answer is rendered, not in the rhetoric of the casuist, not in the distorted phrasings and megalophonous sophistications of Carlyle, confusing power with right and success with justice, but in tones clear and

certain as the strokes of an evening bell, and appealing to the common sense and conscience of mankind.

Writing of Cromwell and the execution of Charles, he says:

Cromwell was at the bottom of the affair, as much as John Calvin was responsible for the burning of Servetus. There never has a great crime or blunder been committed on this earth which bigoted, or narrow, or zealous partisans have not attempted to justify. Bigoted Catholics have justified the slaughter of St. Bartholomew. Partisans have no law but expediency. All Jesuits—political, religious, and social, in the Catholic and Protestant Churches alike—seem to think that the end justifies the means, even in the most beneficial reforms; and, when pushed to the wall by the logic of opponents, will fall back on the examples of the Old Testament. In defense of lying and cheating they will quote Abraham at the court of Pharaoh. There is no insult to human understanding more flagrant than the doctrine that we may do evil that good may come.

Writing of the conquest of Silesia and the aggressions of Frederick the Great, he says:

So far as a life devoted to the military and political aggrandizement of a country makes a man a patriot, Frederick the Great will receive the plaudits of those men who worship success and who forget the enormity of unscrupulous crimes in the outward glory which immediately resulted —yea, possibly of contemplative statesmen who see in the rise of a new power an instrument of the Almighty for some inscrutable end. To me his character and deeds have no fascination, any more than the fortunate career of our modern millionaries would have to one who took no interest in finance. It was doubtless grateful to the dying king of Prussia to hear the plaudits of his idolaters as he stood on the hither shores of eternity; but his view of the spectators as they lined those shores must have soon been lost sight of and their cheering and triumphant voices unheard and disregarded, as the bark in which he sailed alone put forth in the unknown ocean to meet the eternal Judge of the living and the dead.

Once more, referring to the partition of Poland, in which Frederick participated, he writes:

Might does not make right, by the eternal decrees of God Almighty written in the Bible and on the consciences of mankind. Politicians whose prime law is expediency may justify such acts as public robbery, for they are political Jesuits, always were, always will be; and even calm statesmen, looking on the overruling event, may palliate; but to enlightened Christians there is only one law, "Do unto others as ye would that they should do unto you." Nor can Christian civilization reach an exalted plane until it is in harmony with the eternal laws of God.

Of the great minds illuminating France in the era succeeding the Revolution he says:

> These kings and queens of society represented not material interests—not commerce, not manufacturers, not stocks, not capital, not railways, not trade, not industrial exhibitions, not armies and navies, but ideas, those invisible agencies which shake thrones and make revolutions and lift the soul above that which is transient to that which is permanent—to religion, to philosophy, to art, to poetry, to the glories of home, to the certitudes of friendship, to the benedictions of heaven.

These and hundreds of similar reflections profusely current in every volume of Dr. Lord's writings mark the standard of a morality such as has been rarely applied to the measurements of history—a morality which is that neither of the casuist nor the ascetic, but which is as lofty as it is clear, and which is fit for the instruction and inspiration of all ages. In an epoch like the present, sorely tempted by the glitter of material riches and power, it is the quality which preeminently commends his work to the rising generation of students, and which forms the priceless jewel in the crown of his fame. To such translators of the past the debt of intelligent gratitude is an ever-filling cup; since, neither dazzled by power nor warped in reason by the conventions of mankind, they are our beneficent instructors, keeping their vision clear and single to that eternal law of right which we name justice, that sleeps not nor changes through the changing centuries, but keeps its righteous and loyal reckoning with the institutions and the deeds of men.

William Jackson Armstrong

Art. VII.—THE RELATION OF RELIGION TO OUR GOVERNMENT.

An erroneous doctrine has gained considerable credence in this country. In an editorial in one of the leading religious papers, issued some weeks ago, it was said: "Mormonism has the same right to exist and practice its principles in this country as Christianity or any other religion has." In a recent number of the *American Law Review* the Hon. Prentiss Webster, in an article on "Church and State," advances the same doctrine, namely, that the religious liberty granted in the federal Constitution is an equality of religions. He cites in this connection a passage in the great work of the late Judge Cooley on *Constitutional Limitations:* "It is not toleration which is established under our system, but religious equality." But this interpretation is evidently not correct, for in the same connection the judge says: "In a certain sense and for certain purposes Christianity is a part of the law of the land;" and, therefore, what he means is that the various phases of Christian belief are on an equality. Again Judge Cooley says: "Christianity is not a part of the law of the land in the sense that would entitle the courts to take notice of and base their judgments upon it, except so far as they find that its precepts have been incorporated in and thus become a component part of the law."

But we fear that in this last sentence the judge does not fully express the law of our land. The true doctrine is that we have not only enacted Christianity to a large extent by statute, which he acknowledges, but also that we have by various customs made it a part of our common law. We shall show that the Supreme Court of the United States—a higher authority than Judge Cooley—has by a unanimous opinion sustained this view. But, first, let us consider an opinion that is contrary to this doctrine and one which has been extensively quoted. In Bloom vs. Richards,* and in McGatrick vs. Wason—both Ohio cases—it was asserted that "neither Christianity nor any other system of religion is a

* 2 Ohio State 387.

part of the law of this State;" that there can be no religious legislation under our purely secular system; and that this act, requiring citizens to keep a quiet Sunday, "is a mere police regulation, whose validity is neither strengthened nor weakened by the fact that the day of rest it enjoins is the Sabbath day." And yet this learned judge, the late Allen G. Thurman, in another part of the same opinion, says: "Of course it is no objection, but on the other hand a very high recommendation to a legislative enactment, based upon justice or public policy, that it is found to coincide with the precepts of a pure religion." But we find other inconsistencies in this notable opinion. In The United States vs. Fisher,* Chief Justice Marshall advanced the doctrine that the title to an act helps to interpret its meaning, and this doctrine was reaffirmed in The United States vs. Palmer.† In The United States vs. The Union Pacific Railroad ‡ it was held that a guide to a meaning of a statute is the evil it was intended to remedy. And this doctrine was affirmed in "The Holy Trinity "§ case. With these two thoughts, coming in double form from the highest court of the land, let us examine this opinion of Judge Thurman. The act considered was entitled "An Act to Prevent Immoral Practices." It is classed by the legislature with crimes. The third section of the act provides for the punishment of those who disturb "religious worship." The fourth section of the act provides that "if any person of the age of fourteen and upward shall purposely curse or damn or profanely swear by the name of God, Jesus Christ, or the Holy Ghost, he shall be punished." Furthermore, a proviso to the section considered by the court exempts "those who do conscientiously observe the seventh day of the week as the Sabbath." The word "Sabbath" means "holy day." Is it not, therefore, evident that the intention of the act was to protect the Christian Sabbath and Christian worship, and make criminals of those who desecrate that day or injure that worship? Why quibble and call it a police regulation? It can be nothing else than legislation in favor of the Christian religion, but allowing due courtesy to those who worship on another day than the Christian Sabbath.

* 2 Cranch. 358. † 3 Wheat. 610. ‡ 91 U. S. 72. § 143 U. S.

The author here maintains that in various ways we legislate in favor of Christianity, and that this is not unconstitutional nor out of harmony with the principles of liberty. The federal Constitution is often pointed to by the agnostic, atheist, deist, and other unbelievers as the charter of their liberty to scoff at Christianity. But Christianity is the only religion known to American law. Our marriage laws are based upon its teachings. Our usury laws are peculiarly Christian. Our doctrine of charities is Christian. Our public institutions, providing for the care of deaf, dumb, blind, feeble-minded, and insane, and all our reformatory institutions are Christian. No other religion ever enacted laws for the care, education, and elevation of these classes. Our doctrines concerning the guardianship of infants are Christian.* That great principle of equity, "He who seeks equity must do equity," is another form for Christ's golden rule. Justinian, Charlemagne, and Alfred acknowledge that their codes are derived from the Bible and harmonize with its teachings. He who is familiar with the history of our law knows how much we have built upon those three great lawgivers. Every philosophic student of American law must acknowledge that it is Christianity which gives to our law that majesty which enables our government to enforce its demands, collect its revenues, and administer its affairs. The conscience of Christianity is more potent than a police agent or the standing army.

In the great debates in the Constitutional Convention of New York, in 1821, such men as Chancellor Kent, Chief Justice Spencer, Rufus King, and Martin Van Buren agreed that the Christian religion was ingrafted upon the law and was entitled to protection as the basis of our morals and the strength of our government. We do not enact into our law the teachings of Epictetus, Seneca, and Confucius, but those of Christ. We have no union of a Church with our government, but we do unite religion—the Christian religion—with the State. The proper administration of justice depends very largely upon

*Story on Equity, sec. 1,341: "For, although in general parents are intrusted with the custody of the persons and the education of their children, yet this is done upon the natural presumption that the children will be properly taken care of, and will be brought up with a due education in literature, morals, and religion. . . . But when this presumption is removed the Court of Chancery will interfere and deprive the parent of the custody of his children."

the binding sense of obligation to the supreme Being in the minds of witnesses and jurors. We exempt from taxation church property used for religious purposes, and thus indirectly support the Church out of the public treasury. The Constitution does not define the word "religion," but it is evident, from our customs and laws, that the Christian religion is the religion of the land. When our chief executive is inaugurated he is not sworn on the Koran, the Book of Mormon, the Vedas of the Hindus, the Kings of the Chinese, the Zendavesta of the Persians, nor even upon the Old Testament of the Jews, but on the Bible—the holy book of the Christian. Washington in one of his presidential addresses said: "Of all the dispositions that lead to political prosperity, religion and morality are indispensable supports. The mere politician, equally with the pious man, ought to cherish and respect these firmest pillars of free government." And since that time the statesmen of this country have expressed themselves with no uncertain voice as to the relation of religion to the State. In his last inaugural Grover Cleveland said: "Above all, I know there is a supreme Being whose goodness and mercy have always followed the American people, and I know he will not turn from us now if we humbly and reverently seek his powerful aid." President McKinley in his inaugural said:

> I assume the arduous and responsible duties of President of the United States, relying on the support of my countrymen, and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us as long as we obey his commandments and walk humbly in his footsteps.

Many of our presidents have issued religious proclamations, and for more than a generation the national Thanksgiving Proclamation has gone forth from the White House with as much annual regularity as the message to Congress. In 1812, when it became necessary to declare war the second time against the mother country, a joint committee of the two Houses in closing their report to Congress used these words: "Believing that the God of battles will go with us, and crown our efforts with success in this righteous cause, your committee recommends an immediate appeal to arms." In 1664, when

New York city was taken by the English, it was stipulated that "no persons shall be molested, fined, or imprisoned for differing in judgment on matters of religion who profess Christianity." Maryland is often called the home of religious liberty. But the governor of that colony took the following oath of office: "I will not by myself, or any other directly or indirectly, molest any person professing to believe in Jesus Christ, for or in respect of religion." In 1867 our treaty with Madagascar stipulated, "Citizens of the United States of America shall, while in Madagascar, enjoy the privileges of free and unmolested exercise of the Christian religion."

The law of the United States is well expressed by Daniel Webster in the following extract:

> The massive cathedral of the Catholic; the Episcopalian church with its lofty spire pointing heavenward; the plain temple of the Quaker; the log church of the hardy pioneer of the wilderness; the mementoes and memorials around and about us; the consecrated graveyards, their tombstones and epitaphs, their silent vaults, their moldering contents—all attest it. The dead prove it, as well as the living. The generations that are gone before speak to it, and pronounce it from the tomb. We feel it. All, all proclaim that Christianity—general, tolerant Christianity, Christianity independent of sects and parties—that Christianity to which the sword and fagot are unknown—general, tolerant Christianity—is the law of the land.*

But is it said that his argument on this subject was unsuccessful in the "Girard Will" case?† The fact is that the court did not attempt to answer Webster's argument. Mr. Justice Story, in the opinion, acknowledged that Christianity was a part of the common law of Pennsylvania; that, if the will had contained anything derogatory to the Christian religion, it would be declared void. The court held substantially—as in that great case, The Attorney General vs. Cullum‡—that "courts of equity in this country will not sanction any system of education in which religion is not included." It also held that religious instruction could be imparted by Christian laymen, and that the requirement of the testator as a condition of the bequest, that no minister should ever enter the institution, ought not to make void the charity.

* *Works of Daniel Webster*, vol. vi, p. 176.

† Vidal et al. v. Girards Ex., 2 Howard, p. 198.

‡ 1 Young & Collyr 411.

A broad toleration has been the policy of our government. To every religion we allow a limited liberty. But if the Hindu mother, in obedience to her religion, should drown her infant, we would hold her for murder, for ours is Christian law. When an erratic father feels called upon, like Abraham of old, to offer up his only son as a sacrifice, we do not allow him liberty to exercise his religious conviction. If one of our citizens says, "My religion teaches me that I must, like Abraham, Jacob, David, Solomon, and other worthies of the Old Testament, have more wife than one," we allow him no such liberty. Christ taught the doctrine of one wife, and we have made that our law. In other words, whenever a man's religion clashes in any serious way with our views of religion which we have expressed in law, we curtail his liberty quickly. In Updegraph vs. The Com. of Pa.,* it is said, "This wise legislature framed this great body of laws for a Christian country and a Christian people." The court held that Christianity is a part of the common law of Pennsylvania, with liberty of conscience to all. Story on the Constitution, commenting on the first amendment (to the Constitution), says: "The real object of this amendment was not to countenance, much less to advance, Mohammedanism, or Judaism, or Infidelity, by prostrating Christianity, but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government." There was, evidently, no intention to put Christianity under any disabilities, or even on an equality with other religions. The decisions of the highest courts in various States, and of the Supreme Court of the United States, clearly established this interpretation. In The State vs. Chandler—a Delaware case involving a conviction for blasphemy against Jesus Christ—Chief Justice Clayton said: "We know, not only from the oaths that are administered by our authority to witnesses and jurors, but from that evidence to which every man has access beyond these halls, that the religion of the people of Delaware is Christian." In Lindenmuller vs. The People †—an indictment for an alleged violation of the Christian Sabbath—the court held that,

*11 Serg. & Rawle 394. †33 Barbour 548.

although Christianity is not the legal religion as formally established by law, yet the provisions of the Constitution

Very clearly recognize some of the fundamental principles of the Christian religion, and are certainly very far from ignoring God as the supreme Ruler and Judge of the universe and the Christian religion as the religion of the people, embodying the common faith of the community . . . existing without the aid of or political connection with the State, but as intimately connected with a good government and the only sure basis of sound morals. . . . The public peace and public welfare are greatly dependent upon the protection of the religion of the country and the preventing or punishing of offenses against it and acts wantonly committed subversive of it.

In The People vs. Ruggles,* Chancellor Kent, as Chief Justice of the Supreme Court of New York, said:

The people of this State, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only in a religious point of view extremely impious, but even in respect to the obligations due society is a gross violation of decency and good order. . . . The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussion on any religious subjects are granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community is an abuse of that right. Nor are we bound by any expressions in the Constitution, as some have strangely supposed, either not to punish at all or to punish indiscriminately the like attacks upon Mohammed or the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines and worship of these impostors.

This was quoted and adopted in a recent decision of the Supreme Court of the United States. These principles are also affirmed by the Supreme Court of Massachusetts in the Commonwealth vs. Kneeland; by the Court of Arkansas in Shaw vs. The State; by the South Carolina Court, in case of Benjamin vs. City Council; and by the Court of West Virginia in Moore vs. Strickling.

President Dwight, late of Columbia College Law School, and perhaps the greatest teacher of law in this century, says:

It is well settled by decisions in the courts of the leading States of the Union that Christianity is a part of the common law of the State. Its

* 8 Johns. 290.

recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who willfully blaspheme, in the observance of Sunday, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and in the legal principles which control a parent in the education and training of his children.

And Dr. Theodore Woolsey, another high authority as a conspicuous leader in Christian education, says:

On the whole, while laws against irreligious acts notice them in part on account of their human evils, I cannot help finding in them another element proceeding from the religious feelings themselves, from reverence for the divine Being, irrespective to their injury to society. Man in his legislation cannot get rid of his sentiments. Even in the later attempts at legislation, when the limits are more exactly drawn between that which is injurious to society in some specific way and that which is sinful, the sentiment will assert its right in defining crime or enhancing punishment.

Our history is full of our religion. On March 17, 1778, the Colonial Congress appointed a day of fasting and prayer to God, and, among the blessings craved, they asked that "it may please Him to bless our schools and seminaries of learning, and make them nurseries of true piety, virtue, and useful knowledge." On October 12 it passed this resolution:

Whereas, true religion and good morals are the only solid foundations of public liberty and happiness,

Resolved, That it be and is hereby earnestly recommended to the several States to take the most effective measures for the encouragement thereof.

No national flag was adopted until June, 1777, but each body of troops carried a banner. In front of one division of the army there floated a flag which bore upon it these words, "An appeal to heaven." The flag of John Paul Jones bore upon it, "An appeal to God." On the day that the Declaration of Independence was adopted by the Colonial Congress John Adams wrote to his wife: "I am apt to believe that this day will be celebrated by future generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty." George Washington was well known to be a man of prayer, and before a battle he was found upon his knees. In March, 1776, when writing to Israel Putnam, one of his major gen-

erals, he closed his letter in this manner: "Devoutly praying that the Power which has hitherto sustained our national arms may continue to bless them with his divine protection, I bid you farewell." If we examine critically the Declaration of Independence we find that in the very first article is an acknowledgment of God, and that the argument of the Declaration is based upon the idea that our fathers had been deprived of certain rights by an unjust government and claimed that these rights were derived from the Creator. In this same Declaration they make a solemn appeal to the "Supreme Judge of the universe" for the rectitude of their intentions, and in the last sentence they acknowledge the protection of "divine Providence" and express their firm reliance in the same. We admit that in the early history of our country, just as to-day, there were some infidels, but the great mass of the people were Christian and intended to preserve and cherish Christian principles, Christian practice, and Christian law.

The federal Constitution is sometimes called a godless document, because the name of God is not to be found in it. We might, upon the same logic, condemn the book of Esther as a godless book; but we find there were reasons why the name of God was not put into the book of Esther. So, we affirm, there were reasons why the name of God was not put in the federal Constitution. Our fathers had just come from under the English Constitution, and their ideas of constitution-making were biased in a measure by their studies of the English Constitution. The latter document was made in pieces in the course of centuries. First came Magna Charta, as the great declaratory instrument of English constitutional history. The Petition of Right, the Bill of Rights, the Habeas Corpus Act, and other parts of the English Constitution were developed in various reigns and different centuries. The English Constitution was a growth. Our fathers regarded our Declaration of Independence as sustaining, in a large measure, the same relation to our constitutional history that Magna Charta did to England, and they were familiar with the principle that whatever is affirmed in Magna Charta stands forever as a part of English law. So they said: "Whatever is found in our Magna Charta, the Declaration of Independence, cannot be repealed.

In it we have acknowledged God in his relations to this country, and it would be redundancy for us to take up this matter again and put it in the federal Constitution. Furthermore, it would be illogical, for we have been called here for one purpose, 'to form a more perfect union.' All our deliberations must be limited to this line of thought, How can we make a strong, central government, and yet preserve, in a large measure, the sovereignty of the States?" And therefore the federal Constitution is a document that defines the relation between the State and general governments. It provides that religion or any other subject may be taken up by way of amendment, and in due time the matter of religion was so taken up. But before we consider the religious amendment let us more carefully examine the Constitution itself. All the principles of law found in that Constitution are taken, not from Solon, not from Lycurgus, not from Numa, but from Christ; and when we construe the Constitution and the Declaration together we have the first great instrument in human history that gives Christ's ideas of popular government. In the first article of the Constitution the President of the United States is granted his "Sunday" for rest. No matter how they may crowd upon his attention the measures that Congress has passed, he can demand as his constitutional right the Sunday free from business and annoyance; and this is a principle recognized only by the highest types of Christian government. In this same Constitution it is provided that Congress shall assemble on the first "Monday of December," thus barring it forever from meeting on the Christian Sabbath and compelling it to begin its business on the first business day of the Christian week. Our fathers fixed the date of the Constitution upon two events, the birth of our Lord Jesus Christ and that of the nation.

The first amendment to the federal Constitution, far from isolating the Christian religion, provides for its recognition; and Congress is not in any sense barred from religious legislation by this amendment, nor has Congress ever so understood it. Every Congress that has ever met has passed religious legislation. If one is in Washington on the first Monday in December, when the new Congress meets, he will see that the first business done in each house is organization, and that

among the officers duly elected by ballot is a chaplain of the Christian religion. When a member of Congress is sick this holy man is expected to go see to him and minister to him, as a pastor. If he die, this chaplain is expected to bury him with Christian burial, as a pastor. In other words, each house of Congress is virtually organized into a Christian church, with a Christian minister as a pastor, exercising the general functions of the pastorate and drawing his salary out of our public treasury. But there are other ways in which Congress establishes the Christian religion. Every squadron that sails the seas and waves the Stars and Stripes carries not only an admiral to command but a chaplain of the Christian religion to preach and pray. When the soldiers of our army go away from the sweet face of mother, from the blessed influence of home, there is sent with every regiment not only a colonel to command but a chaplain of the Christian religion. In our reformatory institutions Christianity is taught at the expense of government. Take the history of the Indian Bureau. An order has been on the books there for thirty years to the effect that no man or woman shall be appointed a teacher in an Indian school who is not a professor of the Christian religion and a member in good standing of some Christian church. Congress has frequently appropriated large sums of money and put them in the hands of religious denominations, that they might carry on schools among the Indian tribes. So also in the United States Mint. On every large gold and silver coin that has been minted of recent years there is the sentiment, "In God we trust." In the Constitution of Georgia the preamble says, "Relying upon the protection and guidance of Almighty God." Every State constitution has in some form recognized Christianity. An hour would not suffice to bring out the many ways in which we have recognized and legislated as to Christianity and have made it the religion of the land.

We close this paper with a brief consideration of "The Holy Trinity" case, which was decided in the United States Supreme Court February 29, 1892. Mr. Justice Brewer presented the opinion, the following being some of his conclusions:

No purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people. . . . Every

State constitution contains language which directly, or by clear implication, recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community.

After citing the position which is taken by various constitutions the court then proceeds to say:

There is a universal language pervading them all, having one meaning: They affirm and reaffirm that this is a religious people. . . . If we pass to a view of American life as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth. Among other things note the following: The form of oath universally prevailing concludes with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the preparatory words of wills, "In the name of God, Amen;" the laws respecting the observance of the Sabbath, with a general cessation of all secular business and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support and aiming to establish Christian missions in every quarter of the globe. These and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.

The writer has been in that court when the justices were much divided in opinion; when they stood five to four; and when each of the four presented a separate dissenting opinion. But when Mr. Justice Brewer read this opinion every other justice concurred. When that court from which there can be no appeal speaks by unanimous voice surely their judgment must be the law of the land. Ours is not a secular system; and, though we grant due courtesy to other faiths, the religion of our Constitution is the Christian.

Edward Thomson

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

THE great Congregational Council held in Boston in October glowed with spiritual intensity. The dominant note was ardently evangelical. The addresses which evoked the most instant, fervent, and unanimous response were those which exalted Jesus Christ as the God-man, Redeemer and Lord of mankind. The climax of fervor came with the paper of Dr. Forsyth, of Cambridge, on "The Evangelical Principle of Authority," at the close of which the vast audience rose with one heart and voice to the adoring hymn, "In the cross of Christ I glory."

CHRISTIANITY IN THE COLLEGES.

A WRITER in *The Coming Age* on "True *versus* False Education," pointing out certain influences which tend to foster in America, as in Europe, the spirit of rationalism, to subvert morals, and to eliminate the religious element from man's nature, attributes all this largely to non-religious and otherwise defective educational systems. Similar notes of alarm, heard in numerous and widely differing quarters, serve to impress upon the Christian Churches their vast responsibility toward the work of education in this country. They have no more urgent duty than to see to it that education shall be made positively and powerfully Christian. Another recent writer * alleges a decay of character among us, and says that luxurious conditions and lax requirements are producing a set of men who are fiberless and weak, while religion itself drifts into a mass of ethical suggestions which generate little enthusiasm or motive power. His strenuous words on the proper preeminence of Christianity in our colleges so nearly express our own sentiments, which we were on the point of writing out, that we reproduce them here:

> This country is full of educated men who have no more definite ideas about the Christian religion than if they were educated in China or India. Each year there

* Rev. A. A. Berle.

comes forth from some universities a mass of men who are absolutely ignorant of what was formerly considered a *sine qua non* of a liberal education, namely, a thorough knowledge of the English Bible. The quotation from the Bible by public men reveals this in a degree which would be amusing if it were not so shocking. An educated Chinaman who knew as little about the sacred books of China as some of our alleged statesmen know about the Bible would be an impossibility.

In a recent assembly in Boston a Harvard professor made a speech to five hundred men in which he alluded to the Bible twice, and each time misquoted it. Even the scholastic habit ought to have rendered this impossible. But the man probably knew so little about experimental religion, or had given to his personal religious life so little attention, that the incentive to a ripe scholasticism dominant everywhere else was absent when it came to the literature of religion. He was not scholastic about the Bible because he was not concerned about the religion of the Bible. Thus both religion as a practical matter and the university capacity in the matter of biblical knowledge and instruction suffered. A university professor of this type is an intellectual misfit in modern life. . . .

It is of the highest importance that the university population shall receive training of a character which shall make the reenactment of the scene between Christ and Nicodemus impossible. We cannot afford in this country to have an educated class which is ignorant on the side of experimental religion. We cannot afford to have the educated youth of the country believe that all there is to Christianity is a scholastic belief in the Gospel as a survival of the fittest in religion. We cannot submit to having the educated mind of this land nominally Christian while experimentally it is essentially pagan. And in order that so great a calamity may not come upon us we need to demand of teachers that to all their scholastic and scientific qualities they shall add the highest education of all, the knowledge of God in a personal Christian character and communion. . . .

When the question is raised of the relation of Christianity to the colleges the purely scholastic ideal steps in with the statement that the true university presents all religions and lets a man "prove all things and hold fast that which is good." But there never was an application of the university ideal that was so full of blunder as this. Does the department of history present the ideals of civilization prevailing in the fifteenth century as equal with those of the nineteenth and say, "Choose whichever you please?" Does the university say to the students who come to it, "Choose any kind of morality you please?" Why submit to a religious license and anarchy which would not be tolerated in fine arts or in geology? The professors of geology do not teach all things and then tell the students to pick out what suits them. They formulate what they believe to be true and expect the student to accept it. And yet, when Christian people want Christianity expressed with authority in definite and decided way, and made the dominant force in the life of the college, there is talk of "narrowness" and "bigotry" and the rest of that phraseology of scholastic non-religionists, and we are asked if we wish to coerce the nineteenth-century mind in the matter of religion. Coerce it just as it is coerced in the fine arts, in physics and chemistry, in geology and botany.

The nineteenth century mind in religion is just as much rooted in the history of religion and of the Christian centuries as in geology it is rooted in the history of the globe. No university says to its students, "Decide for yourself whether you will adopt the Ptolemaic or the Copernican system." It says, "You will accept

the Copernican or be a fool?" On strictly scientific and academic grounds we demand of the university that it shall likewise say, "You will accept Christianity or be fools." If Christianity has not vindicated its supreme and singular authority to the academic mind by this time, then it is time we threw the so-called academic mind overboard, and began at some other point.

It is this feeling which has given impulse to Christian education in New England and elsewhere. In fact, it is this impulse which has given to America the magnificent results springing from college life and training. Not a college in New England, and few anywhere, but was organized and endowed with a view to the wider knowledge of the Gospel and greater glory of Christ. Without this idea the toil and sacrifice and the patient heroism which, as much as money, builded those schools would never have been forthcoming. It was not a desire to produce learning by itself that made the college ideal in America; but the desire to inculcate knowledge and cultivate learning as an adjunct to a higher type of Christianity and Christian service. No one should know this better than the men who assist in turning out from the colleges Bibleless coxcombs and educationally veneered obscurantists. If we have been betrayed in the past, we shall not be betrayed again. The twentieth century will see the Christian Churches of this land insisting, with twentieth-century scientific enlightenment, upon religious instruction in the colleges of the land in a way which would be an astonishment to many of the *dilettante* trifiers who are now the representatives of learning, but with no religious experience or practices. The twentieth century will take its infidelity "straight," and not under religious or semireligious endowments perverted from the uses intended by their pious founders. . . .

In urging that education shall be distinctly Christian I mean to insist that the type of teaching and life which guides college students in their expanding years shall be in accord with the New Testament—that the character of the teacher and the spirit of his work shall be suggestive of the ideals and spirit of the New Testament. Surely this is not an exorbitant demand. But it is a demand. It is not a suggestion. It is not a plea. It is an imperative summons from the organic Christianity of the land, as formulated in Christian Churches and assemblies, that the colleges of the land shall not undo in the academic years of our young men and women what we have laboriously built up in the adolescent years at home. When we have taught them dependence upon God and habits of prayer we do not want anybody in authority at any college to tell our sons and daughters that God is merely a necessary idea to the completion of thought, and that prayer is merely a reflex kind of spiritual exercise. If they say anything—and we insist that they must—let them say what the New Testament says. If they want to quote experts on the subject, let them quote the great Expert of the religious life, namely, Jesus Christ. They have no business to give the young men their own or anybody else's diluted notions when they may have the words of Jesus Christ. In matters pertaining to the spiritual life let the colleges give Christ the same authority in the curriculum that they give to the highest experts in other phases of knowledge and culture. Let them take him in matters of prayer and faith and hope and the service of God just as they take Darwin or Haeckel or Pasteur or Koch in physical science, or any other experts in any special sphere. The spiritual authority of Jesus Christ should be asserted as a necessary part of the educational life just as much as the conclusions of scientists and the discoveries of explorers.

EXCESSIVE OPTIONALISM IN EDUCATION.

THE discussion of present educational methods waxes so energetic that he who ventures in on the old-fashioned side exposes himself to epithets and other similar missiles. Recently a university professor of philosophy called the president of a city board of education who differed with him on a question of method "a fine old educational mastodon"—a fossil, in short. Nevertheless, we feel moved to state partially, yet as distinctly as may be, the conservative side of a vital and pressing question, the side which in these days is only infrequently presented. Concerning the "new education" we write in no spirit of asceticism or Puritanic austerity. We recognize that the "improved methods" are in many respects a real improvement. We have no sympathy with the man who looks back at the generation coming after him and thinks that none of the young men there is preparing to become as great as he feels himself to be. Rather, we believe that by reason of superior advantages the graduates of 1900 ought to surpass their predecessors, and that they will do so, unless there be underneath all the advantages some deep and radical defect in the training given them. So strongly does the current of education set in the direction of optionalism that it would not be easy for any body of men to reverse it, and we do not expect to whirl even a little backward eddy in the sedge grass at the border of the swift-running stream ; we simply set up on its bank a few interrogation points, which none would be happier than we to see bowled down by any solid facts that can be rolled against them; and we do expect that a natural reaction will set in presently toward sobriety and sanity. Briefly, our feeling is that the new education has some grave perils, that in our colleges the elective system is in danger of being overdone, that specialization begins too early and proceeds too narrowly, excluding things essential, and, in general, that too much optionalism is being infused into educational methods and the training of youth.

The president of a Universalist college being present at the alumni dinner of a Methodist college on Commencement Day was invited to make one of the after-dinner speeches. His theme was the new education, which he eulogized as vastly superior to the old methods, and in describing it he emphasized, as its distinguishing peculiarity, the fact that it follows the student's aptitudes and proclivities, permitting his education to

move along the line of least resistance. To provide for this indulgence of personal preference a wide and varied curriculum of studies is offered, from among which each student to a considerable extent elects what he likes. Its principle is optionalism as against rigid requirement. One listener to the aforesaid postprandial speech caught himself wondering whether a Universalist pedagogue might naturally be expected to carry optionalism to an extreme, optionalism being education made easy, as Universalism is salvation made easy. In both, largely, a man is supposed to come out all right by doing about what he likes.

In recording here some sober misgivings we but state doubts which do now lie in the minds of numerous men of observation and experience, standing in the prime of their powers. They would like to be convinced that the new methods are the best for producing approximately an ideal manhood, but at present they are troubled with serious questionings.

1. *The ideal manhood is symmetrical.* Certainly symmetry is everywhere recognized as the physical ideal. It is what the mother desires for her child, the sculptor aims at realizing in his statue, and the physical director tries to develop in his pupil. The best equipped and most thorough institutions of to-day subject each student on entering to physical measurements and tests, with a view to ascertaining what disproportions and weaknesses exist, so that special exercise may be prescribed to strengthen whatever muscles are feeble, to correct abnormal habits of carriage or action, and to remedy whatever defects exist. Is not mental symmetry equally essential to the ideal manhood? Or is there so little analogy between body and mind that lopsidedness of mental development is the thing to be desired and planned for? The present trend in educational methods is indicated in a recent utterance of one of our educators: "Greater pains should be taken to determine each student's potentialities." This we do not dispute. But is it not quite as important to pay considerable attention to the student's impotentialities, to discover what faculties are comparatively weak? And then ought not some special provision and effort be made to insure the development of his feebler faculties by systematic stimulation and exercise thereof? Left to himself, the student will naturally do the things which he does most easily and best likes to do. For pleasure and for distinction he will use and exercise his strongest faculties and not his feeblest. Exercise develops and

strengthens faculty; and the result will be that the stronger faculties will develop increased power, while the weaker ones will shrink into worse atrophy and impotence. Thus the abnormalities, whether congenital or acquired, will be steadily exaggerated, symmetry will be farther and farther departed from, immoderate eccentricities will be produced, and insanity itself will be risked, if not invoked. If this reasoning is valid, true to nature and experience, how could the new education silence the critic who should say that it seems to him like a scheme for enlarging Cyrano de Bergerac's nose and for further extending the under jaw of a man whose chin now resembles a plowshare? Is it not virtually a plan for tipping the Leaning Tower of Pisa till a plumb line from the center of gravity falls outside the base, and for capsizing a ship which already has a dangerous list to starboard or port? And, taking a long look ahead, must not the new system contemplate the possibility, if not the probability, of some startlingly unbalanced results? It is well known that one particular aptitude sometimes pervades and characterizes a family. Now, if this family bent, uncounterbalanced and steadily indulged, is passed on from father to son, each successively following that bent, there may be produced in a few generations by the aid of heredity some prodigious eccentricities and frightful deformities. It is desirable to have a system of education which will not chiefly manufacture faddists, hobbyists, and cranks, which will not populate museums with freaks or asylums with monomaniacs, but will produce a large number of symmetrically developed minds. The education which moves in the line of least resistance, indulges the natural preference, and encourages chiefly, if not almost exclusively, the strongest aptitude, may develop prodigies, men phenomenally acute and brilliant in some one direction, but can anybody claim for it that it is likely to produce symmetrically proportioned and well-balanced men?

The new system says: "Instead of requiring all students to study to a large extent the same things, let each one specialize by taking up what he prefers. Then insist on a high standard in that, and you will turn out more competent and useful men than the old system produced. What is the use of an engineer studying Greek, or a theologian mathematics?" An American educator, advocating the new methods, asks: "If a student has a special natural aptness for languages, and desires to cultivate that

gift, why should he be required to master mathematics?" The old system says he should be so required in order that he may not be without the benefit of that particular kind of discipline which is given by mathematics and not by languages, and in order that his intellectual development may not show such want of bilateral symmetry as caused the Scriptures to observe that the legs of the lame are not equal. It is better for symmetrical development that mathematics be insisted on, as they are at Dublin, than ignored, as they are at Oxford, as requisites for every degree in arts. A corresponding argument, of course, can be made for giving the classics their due place. The tendency of excessive specialization is to produce not only unsymmetrical but partially informed minds. Professor J. P. Mahaffy, of Trinity College, Dublin, deplores that the elective principle has been carried so far in both Oxford and Cambridge that, after a very slight test in arts, almost any student is allowed to devote the rest of his course to one subject only, with the result that many university men are graduated without so much as an inkling of astronomy or ethics or psychology or mechanics. And the professor thinks that it is not in England that optionalism has gone to wildest excesses, for he writes: "The largest example of a bustled-up modern education, on the new principle that everybody is to choose what he likes, is the education given by many modern universities in America. I doubt that anyone in Europe would urge us to follow that example." Against these excesses there are among us also many earnest protests. An American college president writes: "Early specializing is to be avoided. It is too common. What we need is well-informed scholars, well-rounded thinkers, liberally educated men of broad and generous mental sympathies." Yet the liberally educated and well-rounded man is often violently disparaged, as in this sentence from a recent discussion: "There is no more dangerous and bungling Jack-at-all-trades than the all-round scholar;" and of one such it is written, "There was nothing he could not do badly." Technical education, instead of being added to and built upon a liberal education, is largely displacing it, and the value of symmetrical intellectual development is being lost sight of. Are these the methods for approximating the ideal manhood?

2. *The ideal manhood is sturdy, hardy, strong of will, self-controlled, masterful, dauntless.* Many, especially of those educated under the old régime, doubt whether the indulgent sys-

tem which allows a student to move in the line of least resistance, to go through college doing mostly what he likes and what comes easiest to him, is likely to develop in him the most virile and victorious power. This doubt had utterance last winter at the annual dinner of the Harvard alumni in New York. The professor who presided spoke at length on the advantages of the elective system in promoting intellectual growth. After him followed our newly appointed ambassador to the court of St. James, Mr. Joseph H. Choate, who said: "I had not the good fortune to be educated under the elective system. In the halcyon days of my college course there was no such method as has just been described, and I do not know, myself, about the virtues of it. But if you are to judge a system by the men it has produced, is it quite clear that the new surpasses the old as much as some of the present faculty seem to imagine? Let me recall some of the great sons of Harvard, and ask whether the system of culture which produced such men as Everett, Sumner, Phillips, Holmes, Emerson, Lowell, Hoar, Eliot, and Carter [cries of 'And Choate'] is to be despised and deemed greatly inferior?" It is fairly certain that the ambassador's query was not so much a question of fact, raised to be decided by comparing the graduates of different decades, as it was a doubt, based on fundamental principles, whether the newer methods are fitted to produce the stronger men—a doubt which is entitled to respectful hearing, since it is expressed by not a few experienced and sagacious thinkers, and can be shown to have some philosophic warrant.

A typical utterance of the new education is that quoted from the president of a great university that "A subject is good for a student precisely in proportion to his liking for it, or, in other words, to his taste and capacity for it." The youth of to-day hear in many places a voice which seems to say: "Why weary, vex, and punish yourself? Elect what is easiest; get excused from the distasteful; shun the arduous. If something is difficult for you, drop it." It is the voice of lenience, luxury, and self-indulgence. It is the hedonism of the Sybarite. It sounds like the voice of Rousseau, the unrivaled apostle of optionalism, or the gospel of doing as you please. Its soothing message is like the soft, relaxing south wind, and unlike the bracing counsel given aforetime by sturdier voices. Emerson advised, "Do the thing you are afraid to do;" so you conquer fear.

Tennyson by implication urged to "face the specters of the mind;" that is the way to lay them and to cultivate courage. Is it harsh or irrational advice which says to a young man, "Force yourself sometimes to do the thing you dislike to do, in order that you may acquire and have in readiness for each austere emergency the triumphant ability to do it?" When difficulty stands up against a man on the path to some high achievement and says tauntingly, "You can't; you daren't," it is not a puerile but a virile temper which, stung by the taunt, fronts the difficulty with set jaw and stiffening spine, and doggedly mutters through its teeth, "By the help of Him who made me I WILL!" And a man is never more worthily and legitimately happy than when he has knocked the head off that insolent word "Impossible." But to do it requires extensor muscles which have practiced much at buffeting. We, for our part, cannot help counting that education to be superior which fosters such a temper and develops and drills such ability. This power M. Demolins, the Frenchman, had in mind when, in his book on the causes of Anglo-Saxon superiority, he pointed out to France the necessity of rearing men of force and firm fiber, and not merely apt and accomplished scholars. We wholly agree with Mr. Huxley and place a high estimate on his wisdom when he defines the object of an education to be "the ability to do the thing you have to do when it ought to be done, whether you like to do it or not." Without that ability no man is properly called educated; nor is he prepared for the tug and stress of life, for frequently the thing you have to do is a thing you do not like to do. The power to disregard inclination and to do with might and main what ought or needs to be done is of supreme importance. If educational methods fail to give the student that power, the failure is a fatal one, since it prevents the possibility of a dynamic manhood.

Michael Faraday wrote a great lecture on "The Education of the Judgment." As great a one might be written on "The Education of the Will." That lecture would undoubtedly say that the will is not educated by habitual indulgence of the preference for what comes easiest. The rugged governor of New York, himself an embodiment of decisive energy, recently urged on the students at Ithaca the doing of each small duty with care, never flinching when the doing of it involved self-denial and hardship. The one reiterated lesson of his address

was the resolute performance of every duty, private or public, no matter how distasteful. Certain it is that the graduate who lacks grip and grit for the arduous, the tedious, the wearisome, the disagreeable, will be a feeble factor in the world. Life often sets us tasks which go against the grain, and requires everywhere for serviceableness and success "a working will with a force that does not tire and an edge that does not turn." Henry M. Stanley said of Glave, the African explorer, "He is a man who relishes a task in proportion to its hardness, and greets danger with a fierce joy." In him was never seen John Morley's "somber acquiescence in duty." The virile and valiant temper is not born and bred by drifting on the tide of inclination. Only by "rowing hard against the stream" does one ever come in sight of the gleaming gates of that distant Eden which is promised exclusively to the overcomer. A certain graduate having two invitations to teach, one a chair of mathematics and the other of languages, chose for the sake of self-discipline the one which his natural taste and aptitude rendered the more difficult to him. He decided to go ahead on the line of greatest resistance. Will the new education tell us whether he was foolish or wise?

Kipling, in *The Drums of the Fore and Aft*, speaking of the British soldier of to-day, writes that "the discipline of four years is not sufficient to drive toughness into his fiber or to teach him how holy a thing is his regiment. He wants to drink, he wants to enjoy himself, and he does not in the least like getting hurt." Kipling adds that by present methods of half-education her majesty's army, thirty years hence, "will be a beautifully unreliable machine; it will know too much, and it will do too little." Now, knowledge is a great thing, but the power to do is greater. Stores of information are worth toiling hard to acquire, but the most precious acquisition of the process is the increased power to toil, the fortitude to endure, the will to go against forbidding obstacles and stand up to the work when it grows trying and severe. To attain such power the immature student must come first or last and pretty extensively under sharp and rigorous compulsions. The discipline of four years must "drive toughness into his fiber." He must come in contact with something hard and obstructive enough to rub the velvet off his antlers. Colts, as a rule, before they are well broken for steady and trusty service need to feel "the

lash that falls, and the curb that galls, and the sting of the roweled steel."

A recent writer criticises and deplores the easy-going, indecisive, inefficient spirit of the times as follows:

> Instead of grasping a situation with will and force, and with the consciousness of innate power capable of pushing into it for a satisfactory solution, we wait the logic of events to give us some opportunity for avoiding settlement altogether. Thus few men in our day hew their way into the callings of their lives. They simply move in the line of least resistance. A young man thinks he will be a minister possibly, or an electrical engineer perhaps, and comes out an architect. A student selects the studies which will, with least difficulty, lead up to a degree; and the result is a mass of nondescripts educated in name, but only half-educated in fact.

Confessions of unsatisfactory results under modern methods come even from advocates and operators of them. A New England college president, observing the effects of those methods, wrote two years ago:

> Many—and the number is increasing—feel that the results of our educational work are far from satisfactory. Pupils' minds do not grow as they should under processes of education. Young people end their studies with flabby minds, unable to analyze keenly or to generalize truthfully or far. This is made manifest when they come to write. The report, newspaper article, treatise, essay, or whatever the writing may be lacks unity, continuity, and progress.

Governor Russell, of Massachusetts, addressing some students, said, "Let us remember that there is one thing more important than making a living, and that is making a life." On those wise words another wisely comments:

> What a chasm there is between making a living and making a life! Never was a greater gulf fixed. Life needs enthusiasm; it involves toil and suffering; it rests on insight and will and the ability to maintain a persistent course in the face of difficulty and danger. That is how a life is made. Making a living is much simpler. It calls for no great courage, enthusiasm, or heroic endurance. It does not demand the high qualities which are requisite to give to human character its proper strength and dignity and crown. A living is not a life, and never will be.

The education which renders men capable of making a living, but incapable of making a life, is defective and deplorable. We heartily agree with the words of Professor Mahaffy in *The Nineteenth Century:*

> In order to a liberal education every student must be taught a certain number of subjects *whether he likes them or not.* To urge, as many do, that a boy ought only to learn what he has a taste for is to throw an ægis over sloth and incompetence. The only thing boys generally have a taste for is for amusing themselves; many of them have a taste for mere idleness; only a very small minority have a taste for any definite serious pursuit, and if they have they will prosecute it under any circumstances. The first step in any education is to recognize that it means drudg-

ery, and that no human mind has attained anything in the way of training till it can apply itself with vigor and patience to subjects for which it has no liking. Nor is it in the least true that men never succeed at studies unless they have a taste for them. The first Lord Redesdale left it on record that he had never met a successful man at the bar who had taken to the law because he felt for it a natural aptitude. It may be set down as an axiom that until a man has learned to apply his mind intelligently and without friction to whatever problem is set before him he is not properly educated.

3. *The ideal man is religious.* We come now to the most serious peril in the drift of the new methods. The tendency of modern college life is to surrender to the tender mercies of optionalism venerable requirements which from time immemorial have been depended on to conserve and promote religion and morality. We refer specifically to attendance on Sunday church services and daily chapel prayers and the study of the Bible, moral philosophy, and the Christian evidences. The good old custom has been to require them all. The growing disposition is to make some or all of them elective. Is not this virtually saying to the undergraduate that these things are no necessary part of human education and development?

As to the study of the Bible, of ethics, and of the evidences, are not those who need them most the least likely to elect them? And is there not a possibility that the boy who takes logic, but is not required to study moral philosophy, may use his logic to reason that the study of ethics, being declared by authority of the college to be nonessential, the practice of ethics must be unimportant? Further and finally, would it be surprising if such reasoning should lead, in the ultimate extreme result, to numerous licentious orgies of optionalism, playing at ducks-and-drakes with decencies and dignities, proprieties and purities, verities and sanctities? President Raymond, of Wesleyan, in his lucid exposition of the merits and faults of the Herbartian system of education, noted as its worst defect the undue predominance given to the pupil's inclination and feeling of interest. He said: "The doctrine of interest needs to be supplemented by the doctrine of duty. There may be many things a boy needs to learn which are for his interest, although not interesting to him. There are many things a man has to do which demand that he summon his powers and hold himself to his task by the force of a well-disciplined will. Indeed, much of the work of life has to be done at the call of duty." It is not too much to say that the whole course of education should exalt the authority

of duty over inclination. If the maxim of Herbart is true, which says that "The final purpose of education is morality," then nothing is more important than to make sure that every student shall be taught, whether he elects or not, the deep foundations, divine sanctions, unequaled majesty, and eternal rewards of duty. A well-known college president, pointing out some unsatisfactory results of increasingly prevalent methods, says: "Worst of all, the majority of our students, even at maturity, are distressingly lacking in moral enthusiasm." Inquiring for a remedy, he expresses his judgment that the curriculum should be so changed as to put "unprecedented emphasis on moral character and conduct. There should be a continuous training in ethical matters, not confined to a single miserable term, which is only better than nothing, but running through the entire course. Ethical teaching should be carefully and pungently applied to all the capital problems of life. All capital problems are more or less moral problems."

As to church and chapel attendance, is it not true that the student who is averse to acknowledging God by worship or giving religion any recognition in his life is precisely the one who needs to have the indispensableness of these things impressed by stated and obligatory religious observances? His aversion, or apathy, so far from being a reason why he should be excused from such observance, is a sign that he most of all ought to be held to it. And he is more likely to feel religion's appeal and to come to a realization of its importance if kept in contact with its rites and manifestations than if allowed to stay away beyond their touch and influence. That was a wise college president who, when asked his opinion concerning the propriety of required chapel attendance, answered sententiously, "God is not an elective." From beginning to end of his course it should be systematically impressed upon the student by every possible means that religion, which is the only firm foundation for ethics, is indispensable. Only religion can sustain his self-respect, grounding it on his likeness to and relations with God, including the destiny consequent thereupon; only religion can make him take his own existence seriously, without recklessness or frivolity; only religion can render life earnest and thoroughly sincere; only religion can give birth and breeding to such reverence and humility of spirit as will deliver from vanity and foolish pride; only religion can properly motive his activity, making him feel

the glow and uplift of a noble mission ; only religion can make him worthy, prosperous, and happy "while life and thought and being last or immortality endures."

It is impossible to respect institutions which send out men who, instead of singing Faber's great hymn, "Faith of our fathers," are agnostics or freethinkers, all adrift without chart or compass, anchor or sounding line ; men who do not go to church or observe the Sabbath, who build homes where religion and the Bible have no authority or recognition, where children are reared to disregard of the Sabbath, to wine and beer, to theaters, and to games which the law forbids and the courts define as gambling. It is impossible not to perceive that the situation to-day and the drift toward still more excessive optionalism in matters of the mind and of the soul loudly proclaim the superior value of the denominational colleges where the one supreme interest of existence is not ignored, where alone religion has due recognition, where the spiritual life is positively fostered, where a highly ethical religiousness furnishes the standard of manly conduct, and where an idealizing, purifying, and ennobling devotional spirit is not absent from the atmosphere of the institution, but breathes through all its life and is perceptible to every visitor.

All friends of positively Christian education must see how urgent is the need that the denominational colleges be speedily endowed with means and equipped with necessary buildings, apparatus, library, and teaching force to provide all the educational advantages that can be found in any State institutions. If those best and most indispensable of all colleges—the denominational—are to be maintained with any hope of their fulfilling their distinguishing function, they must be enabled to compete successfully for students against rival institutions which have no positively religious character. The policy of dividing resources by multiplying feeble and struggling colleges is not the path to such a result. Concentration and consolidation are often strategic words which point to wisdom's way.

Surveying the educational field to-day, and listening to current discussions, the conviction is driven in upon us that it is to the denominational colleges we must chiefly look for a manhood approximating the ideal—a manhood at once well-balanced, robust, and religious—the sort of manhood which will give dignity, steadiness, strength, and safety to the republic.

THE ARENA.

MEMORY LESSONS FOR CHRISTIAN FOLK.

"DEAR and great angel, wouldst thou only leave
That child, when thou hast done with him, for me!
. . . . . .
Guercino drew this angel I saw teach
. . . that little child to pray,
Holding the little hands up each to each
Pressed gently, with his own head turned away
Over the earth where so much lay before him
Of work to do, though heaven was opening o'er him."

—*Robert Browning.*

The pastor of Croydon Church was a pastor—a true shepherd—and he cared for the lambs of his flock. He fed them with divine truth gathered from the holy fields of Scripture. He taught them the doctrines of the Church which grow in the same holy Scriptures. He watched over them faithfully. He knew each one by name, and often talked with them. He met them in groups, classes, and public meetings. He said, "Christ's commission to 'feed my lambs' is as imperative as the commission to 'tend' and to 'feed my sheep.'" The pastor caused the little ones and the larger ones of his fold to fix in the memory—to do it so thoroughly that they might never forget—the following and many other compact statements of truth and quotations from the word of God, the creed-forms of faith, and the sacred hymns of the ages. The children and young people, and therefore all the old people, knew and honored and loved him; and—

The story of Croydon Church we may sometime tell. It is a stirring story. But just now we wish to invite pastors, parents, and other teachers of our youth to secure the memorizing of these fundamentals of our holy faith, and thus crown the last year of the fading century with these immortal truths—relearned and emphasized—that the new century may be made to contribute more thoroughly to the Christian education of the generations that are to determine its quality and power.

Have parents who read these lines of appeal authority and skill to secure the fulfillment of this task by their children? Have pastors enough interest and enthusiasm in the work of early Christian education to make sure this worthy end?

The Holy Trinity: Father, Son, Holy Spirit—ONE GOD.
The Two Commandments: 1. Love to God; 2. Love to man.
The Holy Days: Three hundred and sixty-five days each year.
The Day of Days: The holy Sabbath.
The Two Sacraments: 1. Baptism; 2. The Lord's Supper.

Christ and the Life of Man: My life from his life;
His life for my life;
His life in my life;
My life for others' life;
This life for eternal life.

Words of Prayer: "Grant, O God, that I may never knowingly live one moment under thy displeasure or in any known sin."

"O God, whose nature and property is ever to have mercy and to forgive, receive our humble petition; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honor of Jesus Christ our Mediator and Advocate. Amen."

"O God, pardon what I have been;
Sanctify what I am;
Order what I shall be;
And thine shall be the glory,
And mine the eternal salvation,
Through Jesus Christ my Lord. Amen."

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. Amen."

The Substance of Christian Doctrine: In the beginning God created the heaven and the earth. . . . God created man in his own image, in the image of God created he him. . . . All have sinned, and come short of the glory of God. . . . The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. . . . What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. . . . Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. . . .

Words of Belief:

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THE TEN DOCTRINES OF GRACE.

I. I believe that all men are sinners.

II. I believe that God, the Father, loves all men and hates all sin.

III. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him.

IV. I believe that the Holy Spirit is given to all men to enlighten, and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

V. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. [This is justification.]

VI. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. [This is regeneration.]

VII. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. [This is adoption.]

VIII. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. [This is the witness of the Spirit.]

IX. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. [This is entire sanctification.]

X. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. [This is the true final perseverance.]

Memory Lessons from the Holy Scriptures: Psalms i, xv, xxiii, and c.

Hymns of the Church:

THE CREATOR—*Methodist Hymnal*, Hymn 138.

THE SAVIOUR—Hymn 211.

THE CHURCH—Hymn 770.

THE REFUGE—Hymn 656.

Topeka, Kan. JOHN H. VINCENT.

SYMMETRY IN PREACHING.

THIS is a fundamental element of success in the pulpit. Whatever else enters into the composition of effective preaching, this must inevitably be present if the best results are to be reached. In the pulpit, as in other walks of life, extremes need to be guarded against. They lie in wait for the unwary, are easily followed, are usually fatal to the end sought. No normal act or thought is of itself evil, that it should be avoided; but each should be used properly, for only as it is distorted by excess is any right power made the occasion of wrong. And proper use prohibits the neglect of one power whose exercise is desirable as certainly as it forbids excess in another.

These observations are applicable to many phases of preaching, and are called forth by a recent discussion as to whether denunciation or invitation is better as a theory of preaching, whether the more successful method of pulpit ministration is of the positive or negative sort. It seems to the writer that the problem, put in the form of a question, itself calls for the answer, "Neither." It is inconceivable how either can be ignored and the other exclusively practiced in symmetrical preaching.

The preacher must tell the whole truth. Both sin and salvation need to be presented, for both are true. To declare sin and its consequence, without presenting the antidote therefor and inviting to the "better way," would be ineffective, even if possible. To invite men to the "better way" without warning them of the consequences of refusal and without once intimating to them that they are even now lost, if out of Christ, would be to preach but half a Gospel.

But some preachers seem not to be able to see this aright. Holding strenuously to the motto they have chosen as best fitting this age of the emancipation of Christian thought from the stern legalism of the past, namely, "Draw, not drive," they drift to an extreme quite as far from the true way as that from which they recoil so vehemently. "Draw if you can, drive if you must," would seem to be the better motto, thereby sustaining a mediate position. Sometimes reference is made by these good but misled brethren to Moses and to Christ, in which the teaching methods of both are contrasted, and from which contrast some show of authority is drawn for their position. Perhaps, if they were to look broadly at both, they would be able to see that the method the one is supposed to prefer, while not perhaps followed by the other as a leading principle, is at least not slighted by him. Only in our narrow view does Moses seem to be a stranger to positive religious teaching, and Christ to do very little of the negative sort. Two themes carefully studied will reveal this as can nothing else, namely, "The Gospel by Moses and the prophets," and "The law according to Christ and the apostles."

Let the writer not be misunderstood. I would not compare Moses with Christ as a model preacher. I would, however, contend for the harmony I believe exists between them. Moses, from the standpoint of law, gave to the world the first statement of the principles of the Gospel. Christ, from the same standpoint, completed the message. Moses "was faithful . . . as a servant . . . ; but Christ, as a son."

So, it seems to the writer that denunciation is an essential feature of true Gospel preaching. True, it may not always, as at some times, be in evidence. But, on the other hand, it cannot be totally ignored in symmetrical preaching, any more than can be its correlative, invitation.

Bald Mountain, Colo. J. A. Long.

DEPRAVITY.

In the July-August *Review* for 1898 Judge H. L. Sibley discusses the source of depravity, which he finds in actual transgression. "Each one's personal sin is what brings it [depravity] to him, not that of an ancestor, near or remote." In harmony with this he postulates "for all souls the sinlessness, purity, and consequent harmony with God's will which were the essential elements of man's original holiness." Laying aside the question whether the Scriptures teach the inherited depravity of Adam's posterity, the Judge's position demands critical examination. He arrives at his conclusion from two considerations: (1) The equity

of the case. "Justice demanded they [Adam's descendants] should be saved from this awful inheritance [depravity], if possible to divine power and consistent with God's moral government." It is then argued that it is possible to Omnipotence and consistent with moral government under the economy of redemption to destroy depravity. (2) The second argument is from the position of childhood in the scheme of redemption. Since the child is by the "'unconditional' efficacy of the atonement" ushered into the kingdom of God, therefore he is free from depravity. But this is worthless as an argument concerning the transmission of depravity. Are all in the kingdom of heaven free from depravity? Unquestionably they are not. Hence it follows that childhood may be both saved and depraved.

But, passing these minor details, let us proceed at once to the root of the misconception that permeates the entire article. The fundamental assumption is that depravity is of such a nature that its inheritance would be incompatible with the demands of justice. But what is there in the nature of depravity to justify such a position? The Judge's contrast of sinless purity with depravity and his use of such a term as "foul corruption" as synonymous with depravity betray plainly that, in his view, depravity is vaguely associated with sin and guilt. Sin certainly could not be inherited. Sin is always and only a willful transgression of a known law. Guilt could not be transmitted; it is a part of sin and separable from it only in thought. But depravity is neither sin nor guilt. It is moral weakness—occasioned by sin, it is true, but merely weakness, after all. It carries no more guilt than a defective vision or a deformed limb. It is to the moral nature what the latter are to the physical—imperfections that carry no blame. Hence we can assert with the Judge that all are born sinless, while we still affirm all are born depraved. This conception of depravity robs of all its force the Judge's plea from equity. Plainly there is no more injustice in the transmission of depravity thus limited than of disease or mental infirmity, and that they are transmitted is a matter of everyday observation. Will anyone impugn the divine justice on this account?

Of course, if depravity were sinful and exposed its possessor to the penalty of violated law, justice would demand that Omnipotence forbid its transmission. Judge Sibley's argument would then be intact. But if depravity simply be weakness the case stands on a very different footing. The utmost that justice can demand in this case is that if a weak race be permitted to propagate it be under a government suited to its needs. And this is precisely what the scheme of redemption purports to be—a modification of the divine government to adapt it to weakness. It is the divine plan of training a weak race into moral robustness and strength. The cross was an extraordinary expedient justified only by the needs of an impaired moral nature. To deny depravity is to deny such needs and make the cross of "none effect."

Pensauken, N. J. E. J. Kulp.

THE ITINERANTS' CLUB.

A STUDY IN COMPARATIVE EXEGESIS: JACOB AND ESAU—ROM. IX, 13.

THERE are many passages of Scripture whose interpretation is practically the same by all exegetes. Their contextual relations are so manifest and their language is so clear that it is almost impossible to miss their meaning. There are others which have formed the "battle ground" of exegetes, on which the struggles have been carried on for generations, and to which no solution satisfactory to all scholars has yet been reached.

The passage under consideration belongs to the latter class. It is not proposed in this paper to solve the problems which this text involves, but rather to present an outline of comparative exegesis which may serve young preachers as a basis for personal study. A few quotations from the commentaries will show the wide diversity of views concerning it. We may not be able to present the complete expression of the writers' opinions, because of the necessary brevity of the citations, but the general drift will be apparent to the careful reader. Hodge, for instance, says: "This passage relates to the descendants of Jacob and Esau, as well as to the individuals themselves; the favor shown to the posterity of the one, and withheld from that of the other, being founded on the distinction originally made between the two brothers. The meaning, therefore, is that God preferred one to the other, or chose one instead of the other. As this is the idea meant to be expressed, it is evident that in this case the word 'hate' means 'to love less,' 'to regard and treat with less favor.'" It is evident from the context with which this passage stands that Hodge regards this passage as applying both to the election of the individuals Jacob and Esau to eternal life, and also to theocratic position; for, on the words, "neither having done good nor evil," he says, "It was to show that the ground of choice was not in them, but in God; and this is the main point in regard to the doctrine of election, whether the choice be to the privileges of the eternal theocracy or to the spiritual and eternal blessings of the kingdom of Christ."

In part contemporaneous with Dr. Hodge, and of the same general school of theology—namely, the Calvinistic school—is Dr. Shedd, who has also written on the Epistle to the Romans. He regards the word "loved" in the text as denoting "compassion," not "approval" or "complacency;" and the word "hate," as here used in the Hebrew sense of "loving less," or "showing less favor toward." Dr. Shedd quotes Calvin thus: "I chose one and rejected the other; and I was thus led by mercy alone, and by no worthiness as to works." Dr. Shedd then adds: "This showing of compassion, refraining from showing it, relates primarily to the birthright and its privileges, to the

theocratic election and reprobation. But as Jacob and Esau were typical persons, the same definition of the terms 'love' and 'hate' applies to the spiritual election and reprobation of individuals in the two classes represented by them." While this language is somewhat vague, it is clear that Shedd regards the passage as including the personal election and reprobation of these individuals without any foresight or consideration of their works. Beet, an Arminian exegete, also says on the verse: "The interpretation of 'hated,' 'to love less,' 'to regard with less favor,' is completely overthrown by Mal. i, 4. Human passions are attributed to God, to teach that he acts as men do when influenced by such passions. . . . Therefore, looking back on the words to Rebecca, Paul is justified in saying that God spoke to them in order to declare the great principle that the blessings by the covenant are given without consideration of human conduct."

We may not close these extracts from well-known commentaries without including two modern scholars of the Church of England, namely, the late Dr. Liddon and Dr. Sanday. Dr. Liddon says: "The passage occurs in Malachi's opening reproach to Israel for ingratitude, Mal. i, 2, 3. . . . Thus, that Israel had been exalted and Edom destroyed was a practical illustration in history of this ἠγάπησα and ἐμίσησα. But, in the apostle's sense, the aorists are to be referred, not to God's practical dealings with the nations in history, but to the divine πρόθεσις which preceded the birth of the brothers. Yet, as Petavius observes, the saying of Malachi does not touch upon the eternal weal or loss of the two brothers, but only on their typical relationship to the επαγγελία. It seems otherwise with Isaac and Ishmael." Dr. Liddon further remarks that the word "hate" may be used in the privative sense of "not to love" or "to love less." He writes: "The word has been taken to describe conduct which would imply in man arbitrary hatred. Since God is love, 'he hateth nothing that he has made;' but he acts sometimes toward men as men would act, they think, if they felt hatred. To hate thus describes not an emotion in God, but an effect of an emotion anthropomorphically attributed to him."

We may well note also the remark of Dr. Sanday, "The words are simply directed against the assumption of human merit." He quotes with approval from Gore: "The absolute election of Jacob—the 'loving' of Jacob and the 'hating' of Esau—has reference simply to the election of one to higher privileges as the head of the chosen race than the other. It has nothing to do with their eternal salvation. In the original to which St. Paul is referring, Esau is simply a synonym for Edom." Further, as to these words, "loved" and "hated," he says: "There is no need to soften these words as some have attempted, translating 'loved more' and 'loved less.' They simply express what had been a matter of fact and was always looked upon by the Jews as God's attitude toward the two nations." We thus place in close connection some of the comments which have been made by

exegetical scholars on the difficult passage alluded to at the head of this paper, namely, "Jacob have I loved, but Esau have I hated."

There is one commentator who, in the judgment of the writer, has grasped the thought of the apostle with great acuteness, and that is Dr. Whedon. His treatment of the whole section—chapters ix to xi—is well worthy of careful study. A quotation will unfold to us his point of view. His comment is at once concise and clear. On chapter ix, verse 10, he says: "Why was Jacob preferred above Esau? Not because of purer blood, for they were both born of the same pure-blooded parents. . . . It was not because of merit works, for the preference was announced before their birth. It was not from primogeniture, for Esau was the elder of the two. And the argument thus far, if it does not prove the election to have been in view of faith, proves that it could have been for no other known reason. As between the two alternatives, faith and works, held up in all these parts of this epistle, it could not have been for the latter, and so must have been for the former. Jacob and Esau are opposite members, in the two great lines above given, of faith versus unbelief." When Whedon comes to the thirteenth verse he says: "The strong word 'hated' needs no softening, as appears from the proof given of the hatred, namely, the positive devastation of his 'heritage' (Mal. i, 3). The meaning ascribed by some commentators to the word, 'to love less,' is hardly sustainable. Edom as a prospective people was foreseen as persistently godless, and so divinely hated. . . . All this implies not that the evil of the Edomites or of Esau was decreed or necessitated, or that it secured the personal damnation of Esau or of any particular Edomite. Esau may have been saved; salvation was in reach of every Edomite."

A study of these passages will show some striking differences. We have first the meaning of the words "love" and "hate." It is indicated by one class that they are employed in a relative and not in an absolute sense. It is a strong putting of God's preference of one over the other. He loved Esau less than Jacob, but there was involved no hatred of Esau. The other is that these words express God's approval of the one and his displeasure against the other. None of them regard God's attitude toward either as involving what we might designate as malignant hatred. The Revised Version expresses the meaning better than the King James. The former reads, "Jacob I loved, but Esau I hated." This passage is a quotation from Malachi, which in the Revised Version reads thus: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness." The context shows that Esau was hated for cause, and that these desolations came upon a people who had merited the divine displeasure. The fact that Jacob was Esau's brother did not prevent God's love of Jacob. He does not hold one brother responsible for another brother's sins.

Another point on which the commentators differ is as to whether the election was personal or national. It will be noticed that some assume that it was both. The language of the passage in the Old Testament would indicate that it was the posterity of Jacob and Esau that was in the thought of the writer. In Gen. xxv, 23, we read: "Two nations are in thy womb, and two manners of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Sanday includes in this both the brothers and their descendants, saying, "Hence it is better to refer the words, either directly or indirectly, to the chosen of the nations as well as the chosen of the founders."

A further consideration is whether Jacob was elected to personal salvation or to the special privilege of being the head of the theocratic people, the line of the covenant of promise; and also whether Esau was rejected from personal salvation or from the privileges of the theocracy. It has been seen that Whedon regards the personal salvation or rejection as not in the mind of the writer, and maintains the alternative view, namely, the election to special privileges. That it is not the personal salvation of Jacob and Esau as individuals which is in the mind of the writer is shown by the general purpose of the apostle's argument. In the previous chapters Paul has been unfolding the great doctrine of salvation by faith, for Jew and Gentile alike. To the Jew especially the doctrine was very objectionable. They were, as appears from the argument, Predestinarians. They believed that as a people they had been elected to salvation; that to be a Jew was to be saved; and that the only door into the kingdom of God here or hereafter was through Judaism. They regarded the doctrine of salvation by faith as subversive of their theocratic position. This chapter is a defense of God's plan as set forth in the Gospel, substituting a salvation by faith for salvation by birth and lineage. It is a strong demonstration of the divine sovereignty. It was not a sovereignty by which God chooses one over another to salvation before they are born, but a sovereignty of plan, by which he determines the mode of salvation for mankind. Paul shows that God had never adhered exclusively to the theocracy of lineage. Abraham had two sons, Isaac and Ishmael. Isaac, and not Ishmael, was the child of promise, and became the bearer of the covenant promises. Isaac had two sons, born to the same mother, and yet Esau, the elder, was rejected, and Jacob, the younger, became the head of the chosen people. This proves, according to Paul, that God had always exercised his sovereignty in the selection of his instruments to carry forward his kingdom. The same high prerogative which led him to choose Isaac and Jacob justified his right to select salvation by faith as the mode of admission into his kingdom. This was not a new doctrine, but had been illustrated in the case of Abraham, their great ancestor and founder. This sovereignty of God had not determined the individual salvation of men, but had set forth the conditions under which man-

kind should became members of his kingdom. As already stated, this doctrine which Paul preached, which placed all men on a common level and required only faith in Christ, was abhorrent to the whole training of the Jews, and, as they believed, involved injustice on the part of God.

We may conclude this discussion by a brief summary of conclusions:

1. This passage applies chiefly to nations, and not to Jacob and Esau as individuals.

2. It does not refer to personal salvation, but to national privileges and responsibilities as a theocratic people.

3. The election of these peoples was in the mind of God before the birth of either Jacob or Esau.

4. The word "hate" does not involve the idea of bitterness which men commonly attach to it, but the antagonism of God to sin.

5. The phrase, "the elder shall serve the younger," does not express a determination on the part of God so much as a prediction of what afterward took place. For this point we may see a full discussion in Whedon's remarks on this passage.

6. God's selection was suitable to their respective characters, as shown in their subsequent history.

7. We may well conclude that this passage asserts the sovereignty of God, but in no sense teaches the exclusion of anyone from salvation by virtue of a decree before his birth.

THE TRUE INTRODUCTION TO A SUCCESSFUL MINISTRY.

Some time ago it was the privilege of the writer to attend the initial services of two pastors on the assumption of their formal labors among their people. Both churches were among the foremost in the land, in culture, wealth, and liberality; though the characterization is not correct from the Christian standpoint, in popular language they would be called "first-class churches." In each case the expectation was intense, and the houses of worship were full, and in both cases the keynote was Christ. But what Christ did they propose to preach? That was the question. Was it the human Christ only, or the divine Christ only, or was it Christ in all his offices as prophet, priest, and king? It is pleasant to note that it was Christ in his fullness who was proclaimed to the people. The more recent of these sermons will illustrate our meaning. The text was the whole passage, Phil. ii, 6–10, but the particular verses on which was based the substance of the discourse read: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. . . . Wherefore God also hath highly exalted him, and given him a name which is above every name." The preacher assumed that the text was an answer to the ques-

tion, "Who was Christ?" To the question, What was his character? the answer was, "He was equal with God." To the question, What was his reputation? the answer was, "He made himself of no reputation." To the question, What was his influence? the answer was, "And given him a name which is above every name, that at the name of Jesus every knee should bow."

The other pastor to whose introductory sermon allusion has been made also spoke on the subject of Christ, emphasizing his divinity and his power to save, and showing the necessity on the part of the minister and the congregation of holding fast to the great saving truths of the Gospel. He impressed upon his people the supreme importance of faith in Christ and the power of the Holy Spirit, as the only method for the rescue of mankind from evil and the impartation of the true ethical life. Attention is here called to these introductory sermons because they were of recent date, and were addressed by two eminent ministers to two of the strongest of our Christian congregations. They show that in the places of Christian power those intrusted with the administration of the Church recognize the importance of holding fast to fundamental truth. The reformation of mankind is not to take place by mere ethical development, but through the Gospel which is "the power of God unto salvation to every one that believeth."

In his introductory sermons the pastor is supposed to represent as fully as at any other time the fundamental conceptions which are to guide his ministry. Afterward he will probably discuss Christian truth in its special aspects, urging the virtues, exhorting to repentance, and building up believers; but on such occasions he unfolds to his people that which is to him vital, and thus gives the keynote of his ministry among them. In these two sermons, therefore, we enter, as it were, the sacred precincts of these pastors' living and thinking, and see what it is they regard as essential to their ministry and important to a true ministry everywhere.

ZEAL FOR SOULS.

THERE was a time in the ministry of Chrysostom, says the author of *Ecce Clerus*, when in a vision he seemed to be preaching in the cathedral at Antioch, and to have the Lord for an auditor, who waited "in vain for some word which he might apply to dying souls." From that time "the preaching of Chrysostom was changed, and anxious souls were gathered into the kingdom of God." Other great leaders in the Christian ministry, the same writer reminds us, have been conspicuous for their zeal in evangelistic work. Whitefield exclaimed, "If God did not give me souls I think I should die." And Matthew Henry wrote, "I would think it greater happiness for myself to gain even one soul to Christ than mountains of gold and silver." Revivals are a feature of every successful ministry. The hour strikes for evangelistic work in all the churches.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

JERUSALEM AND THE MONUMENTS.

JERUSALEM, in many ways the most noted city on the face of the earth, was virtually known under its present name many centuries before the Hebrew occupation or before it had become the capital of Israel under King David. The earliest reference to it so far discovered is in the Tel-el-Amarna tablets, written some fifteen hundred years before our era. Of the two hundred and sixty-seven letters recovered from the ruins of the ancient capital of Amenophis IV—called also "Khu-en-Aten"—the ninth king of the eighteenth dynasty, no less than seven, possibly eight of them, were communications from the governor of Jerusalem to his royal master, the king of Egypt. Several of these Jerusalem letters are in fairly good condition, while the rest are so mutilated as to render decipherment impossible.

We may remark here that though the find at Amarna is one of the most important ever made, yet only a small portion of the clay letters deposited in the royal archives of that city has been preserved; for, having fallen into the hands of peasants ignorant of the value of the great treasure they had dug up, they were carelessly thrown into sacks, where by constant rubbing and rough handling, while in search of a purchaser, many of them were literally ground to pieces and others so marred as to make them unintelligible.

More than one hundred of these tablets are concerned with the North Syrian war, while forty-one of them are letters from generals and sub-rulers in the southern part of Palestine. The perusal of these ancient official documents reveals the fact that very many of the towns and places therein mentioned had practically the same names as they have to-day. We find, for instance, Acco, Ajalon, Ascalon, Beyroot, Damascus, Gezer, Joppa, Keilah, Lachish, Seir, Sidon, Tyre, and Zelah. None of these documents are of as great importance to the biblical student as those sent by Abdi-khiba, king or governor of Jerusalem. The letters were written at a time when Syria and Palestine were under the control of Egypt, but when this great world-power was gradually losing hold of the vast territory acquired by the Pharaohs from the time of Thothmes I to that of Amenophis III, when the whole of Syria, Mesopotamia, and perhaps Chaldea and Assyria were under Egyptian rule.

The first letters from Jerusalem reveal a time of general rebellion, a time when its king is in great danger on every side from hostile troops, not only from the enemies of Egypt, but also from at least two Egyptian officers who, for some reason, had become jealous of Abdi-khiba and who are reported by the latter to the Egyptian monarch as disloyal. We can do no better than to subjoin at least a portion of one of these letters

sent from Jerusalem to the capital of Egypt. The translation is by C. J. Ball, M.A.: "Behold this land of Jerusalem (Uru-salim)—it was not my father, nor was it my mother that gave it unto me; it was the strong hand [or] 'arm' [of the king] that gave it unto me. Behold this deed, the deed of Malchiel and the sons of Labaia, who have given up the king's territory unto the Chabiri. . . . When Pa-uru, the king's high commissioner, came up to the land of Jerusalem, Adaia had revolted with the men of the guard. . . . The king's caravans were intercepted in the field [that is, territory] of Ajalon; let the king my lord know I am unable to send a caravan to the king my lord, that thou mightest learn [how things are]. Behold, the king hath set his name upon the land of Jerusalem forever; and he cannot forsake aught of the territories of Jerusalem."

This is the oldest record so far discovered in which the name "Jerusalem" occurs, though there can be no doubt that this venerable city was hoary with age long before the unsettled condition of affairs described in these ancient documents. Most exegetes are agreed that "Salem" of Gen. xiv, 18, is an abbreviated form for "Jerusalem;" if this be so, then the name is carried back several centuries prior to the writing of the Amarna tablets. The phrase, "It was not my father, nor was it my mother that gave it unto me," at the beginning of this letter, reminds us of "King of Salem, which is, King of peace; without father, without mother," etc., mentioned in Heb. vii, 2, f. Indeed, Sayce goes so far as to identify this governor of Jerusalem, spoken of in the tablets, with the Melchizedek of Genesis. Few scholars will agree with him in this. At the same time the similarity of language is certainly striking, and it is no wild conjecture to say that, even before the time of Abraham, Jerusalem may have been governed by kings who were elective rather than hereditary.

Though a diligent research has been made in the monumental records of various countries in Bible lands for everything and anything which may throw light upon Hebrew history, it is more than five hundred years before we find even an indirect reference to the holy city. We read in 1 Kings xiv, 25, ff., that Shishak I, king of Egypt, came up against Jerusalem in the fifth year of Rehoboam, king of Judah (or about 920 B. C.), and that he took much treasure from the temple of Jehovah and from the royal residence, including the gold shields made by Solomon. This king, called also "Sheshonk," was the founder of the twenty-second dynasty. His origin is not known; this explains why he has been called in turn Egyptian, Libyan, Assyrian, and Elamite. Whatever the nationality of this usurper might have been, it is certain that he was a mighty man and fond of conquest. The monuments of Egypt in a remarkable degree confirm the biblical account of his campaign against Jerusalem. As is well known, the rulers of both Egypt and Assyria vied with each other for many centuries in extending their dominion northward or southward, according to the fortunes of war. Little Israel

was always in the way of both powers, for neither Babylon nor Egypt could wage a successful war without regard to it. Shishak, taking advantage of the revolt in Israel and the division of the kingdom after the death of the great Solomon, led his army northward through Judah, possibly as far as Jezreel. Success attended his arms, and, after the manner of great conquerors, on his return to Thebes he caused a great monument to be erected whereon he could inscribe a record of his victories. The stone for this edifice, as we learn from an inscription, was ordered from the quarries of Silsilis. The monument was doubtless an addition to the temple of Amen-Ra, at Karnak in Thebes. The names of the conquered places—one hundred and thirty-three in number—are graven upon the external south wall of the great edifice. They are cut upon the lower part of the human figures, engraved on separate squares, or rather ovals. In spite of the marred condition of a large number of these cartouches, many names familiar to the biblical student are easily recognized. Of these we may mention Gaza, Megiddo, Rabbith, Taanach, Shunem, Hapharaim, Beth-horon, Aijalon, Makkedah, Jehud, and Arad. It is to be regretted that Jerusalem does not appear on the list, but the name of the holy city might have been carved on one of the fourteen cartouches which are now perfectly illegible. Or, indeed, it might be the last number on the list, which is partially defaced. On this we have only the hieroglyphs for the first part of a word, usually deciphered "Jura." Many Egyptologists, like Maspero, would supply "shalama," which would give us "Jerusalem." That the capital of Judah was originally among the list is a reasonable conclusion.

Little more than two hundred years after the time of Shishak's invasion Palestine was again overrun, but this time by an army from the north. We are fortunate in possessing a lengthy account of this third expedition of the great warrior Sennacherib, not only in the Hebrew Scriptures, but also in the Assyrian monuments. The Hebrew chronicler has recorded the story in detail, and the reader is therefore referred to the account as given in the eighteenth chapter of 2 Kings, as well as in Isa. xxxvi–xxxix, and 2 Chron. xxxii, 1, ff. We shall only quote the following: "Now in the fourteenth year of King Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them." The Assyrian account of this campaign is contained in what is known as the "Taylor Cylinder," now in the British Museum. It covers a period of eight years, and tells how Sennacherib subdued the principal cities of Phenici and Philistia, and how he defeated the united hosts of Egypt and Ethopia at Eltekeh. That part of the inscription relating to Hezekiah and Judah has so many things in common with the biblical narrative that we can do no better than to reproduce it. There are a great many translations of this famous cylinder; we shall give that of Mr. Ball, published in his *Light from the East*. It runs as follows: "But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with numberless fortresses and small

towns in their neighborhood, I invested and took by means of the battering-ram and the assault of scaling ladders [or siege towers?], the attack of the foot-soldiers, mines, bills, and axes. I brought out from the midst of them, and counted as spoil, 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, sheep without number. As for himself [Hezekiah] I shut him up like a bird in a cage in his royal city of Jerusalem. I built a line of forts about him, and whoever came forth from the gate of his city I punished. His cities which I had plundered I severed from his territory, and gave them to Mitinti, king of Ashdod, Padi, king of Ekron, and Zil-baal, king of Gaza; and so I diminished his territory. To their former annual tribute I added an impost of presents to my lordship, and laid it upon them. Him, Hezekiah, the fear of my august lordship cast down; and the Arabians (?) and his trusty warriors whom he had brought in for the defense of Jerusalem, his royal city, fell away. Along with thirty talents of gold and eight hundred talents of silver, he caused to be brought after me precious stones, carbuncles, *kassû* stones, great pieces of lapis lazuli, ivory beds, ivory thrones, elephant hides and tusks, ushu wood, boxwood, all sorts of things a huge treasure, his own daughters, the women folk of his palace, men singers, women singers, to Nineveh, the city of my lordship; and he dispatched his envoy to pay the tribute and do homage."

A comparison of this inscription with the biblical statement will prove interesting and instructive. As has been pointed out, the two accounts supplement each other. The Assyrian writer is particularly careful not to mention the appalling disaster which befell Sennacherib's great army. This is perfectly natural, for all historians prefer to record the victories of their people, rather than to make prominent their defeats and humiliation. The fact that this Assyrian monument has nothing to say regarding the capture of Jerusalem is also significant. It is, indeed, a virtual acknowledgment that the expedition had not proved a complete success, and that the monarch was obliged to return to his country without having taken Jerusalem. The two accounts disagree concerning the amount of silver paid as tribute. The Assyrian record has eight hundred shekels, while the Hebrew has only three hundred. The word "shekel" might have had different values in Palestine and Assyria, or there may be a clerical error in one of the two accounts.

Though the monuments of antiquity have but meager references to Israel's capital at Jerusalem, the cuneiform inscriptions abound in references to places and persons directly connected with Palestine and the surrounding countries and people, and thus incidentally much light is thrown upon customs and manners, as well as upon historical and topographical questions. The subject is, however, too extended for specific review at this time, involving as it does a reference to different sculptures, obelisks, and other records, and a detailed study of the many valuable inscriptions which have thus been preserved.

MISSIONARY REVIEW.

MISSIONS IN EGYPT.

THE advance of the "thin red line" in Upper Egypt and the Soudan is attracting much attention to the matter of present and prospective missionary work in northeastern Africa. Long before the British occupation the American United Presbyterian Mission was begun in Egypt. They have gone steadily forward for forty-four years, accomplishing one of the eminent successes of modern Protestant missionary work. They began work at Cairo as early as 1854, and three years later at Alexandria. Nine years from their beginning at Cairo they established themselves at Asioot, a large town on the Nile. In 1866 they entered Faiyum, situated in the Western Desert, away from the Nile, but a very fertile district, the water being brought by canal through the hills and forming Lake Moeris. Step by step they have gone forward, and now occupy one hundred and ninety-seven mission stations throughout the country, the greater part of the work being carried on by native helpers, there being but fifty American missionaries, including wives of missionaries. Their work is chiefly among Moslems and Copts, the latter, though nominally Christians, being nearly as ignorant of the way of salvation as the Moslems. The government is Mohammedan, and the customs and manners of all are dominated by those of the Moslems. Between 1880 and 1890 the Mission nearly doubled its members and adherents, and in some cases trebled them. The population, to be sure, increased twenty-five per cent during that period, but the Mission advanced over one hundred per cent. This Mission has used literary agencies with great persistency. The whole of the Nile valley from Alexandria to the first cataract is divided among thirty colporteurs, offering in every street of every village and town copies of Scriptures in the language of the people, together with other Christian literature.

The Church of Scotland has a mission to Jews in Alexandria. The Church of England Missionary Society has a mission at Cairo commenced ten years ago, with a medical mission and hospital at Old Cairo. They feel the need of a work among the fellahin. What is known as the North African Mission has work at Alexandria and Rosetta. The Dutch have a small mission at Kaliob, where they have worked with Dutch patience and persistence for many years. The British and Foreign Bible Society and the American Bible Society have been doing a great work, sowing the whole Nile valley with the Scriptures, printed chiefly in the Arabic tongue.

But all that is being done leaves much to be attempted. Of the seven and a half millions of people in Egypt five and one half millions live in country villages. There are fifty towns with populations varying from

three thousand to fifty thousand, without a single missionary. Out of the seven millions not less than six millions are untouched—these being the last available figures, as we have not the authority at hand which computes the present population of Egypt to be ten millions. Far away south is the Soudan, into which the British have penetrated to reduce the fanatical Mahdi hordes. Lord Kitchener has called for the establishment of a college at Khartoum as a memorial of General Gordon. He asked for half a million dollars, and is reported to have been tendered twice that amount. But that is not to be a Christian college, and by that much at least fails of being a suitable memorial of the noble Christian man it would seek to honor. Furthermore, Lord Kitchener as sirdar serves notice that such splendid organizations as the Church of England Missionary Society and all others, Romanist or Protestant, must keep out of the "sad Soudan." They may not even enter Khartoum itself, though they may advance up the Nile to the country of the Shillups. The Protestant missionary societies had made preparation to resume the work without delay, from which they were driven fifteen years ago by the Dervish insurrection, but they are now estopped by General Lord Kitchener, and Plenipotentiary Lord Cromer.

It is probable that, if this is understood to be a temporary regulation, because of war conditions in the Soudan, the British public will be patient under the restriction; but, if it is attempted to establish the rule as a permanent policy, nothing is more certain than that the sentiment of the people of Great Britain will rebuke it and reverse it, if Lords Kitchener and Cromer must be deposed to accomplish that end. The East India Company tried such a policy, but the British government assures religious freedom wherever its flag floats. Then, it is burnt into the consciousness of the British nation that it was the mistaken policy of the East India Company that was responsible for the India military, and they have little thought of making a second experiment of that sort. There is no more need for the British government to build up a strong Moslem State in Soudan than in Nigeria, where they have strongly patronized the work of missionaries.

THE NEW JAPANESE TREATY.

WHAT is known as "exterritoriality" exists in many non-Christian countries, chiefly because all such have "unusual punishments," and because none of them have exhibited a regard for individual rights and impartial methods of trial of alleged offenders. No European, or rather no Christian, government has accorded to Turkey the right to try and punish any one of its subjects or citizens according to Turkish procedure and law. Justice is a scarce, if not an unknown, quantity in any of the sultan's courts for his own subjects, and the bitterest wrongs would be visited upon foreigners if left to the mercy of Turkish tribunals. The love of justice and of individual rights is a creation of Christianity.

Our own courts often fatally fail of the ideal, but that ideal is dear, and "rivers of blood" have flowed in its defense. China, as well as Korea, has such "ways that are dark" in court procedure that even Japan has demanded "exterritoriality" for its subjects in those countries.

The nations of the West have been slow to concede to Japan the power of arrest, trial, and punishment for their people. By the treaties which went into effect in July, however, this concession was granted, whereby Japan became the first and, as yet, the only nation of all Asia placed on this platform of equal rights. This privilege was not granted, however, without the demand for concessions on the part of Japan. Among these was the withdrawal of restrictions as to foreign residence, hitherto limited to five treaty ports, and the modification of the restriction as to the ownership of property so as to allow a twenty-year lease in the interior of the country.

There will be great need for the exercise of patience and mutual forbearance between the Japanese and other nations in the application of these new treaties. A distinguished Frenchman is quoted as saying, "The laws of Japan may now be called just and impartial; but the judges are almost wholly inexperienced in the application of Western laws, and, however determined their purpose is to be impartial, we cannot put large confidence in them." There will be more necessity than ever that foreigners—missionaries with the rest—shall learn the language more thoroughly and become more familiar with court procedure and etiquette, also, which counts for so much with the French of the Orient. They may even be brought into closer sympathy with the prisoners justly or unjustly confined in State and provincial prisons, and become more intelligent about any needed reforms in prison administration. Foreigners will scarcely like to be put on Japanese prison fare; it is doubtful if they could live on it.

There will always be, however, more or less of a check on the administration of these new treaties by Japan, through the ambition of the leaders—even the most zealous of the "nationals"—to appear as a civilized nation in the face of compacts made with such a combination of political factors as the United States, Great Britain, Germany, France, Russia, Austria, Italy, Spain, Portugal, Belgium, Holland, Denmark, Sweden and Norway, Switzerland, and many South American republics. Any grievous offense to the concensus of public opinion of these nations could be so readily checked by indirect diplomacy that there is no reason to hope that Japan will make still further advance under the new treaties toward being a civilized nation.

There has been much travel through Japan by foreigners, but always on a limited special permit, even missionaries making all their evangelistic tours with a passport expiring within a very short period. The refusal to foreigners of the right to hold property, even in the treaty ports, has led to the necessity of intrusting titles to the most reliable natives to be found. The latter, however, have found it possible to disregard the

moral obligation involved, as they did notably in the case of the American Board's school—the Doshisha—and in the instances where the natives thus relied on appropriated the residences of missionaries and burned the latter out, refusing them even occupancy. It is to be said that these parties have been obliged by the public opinion of the civilized world to recede from the position they took, and that Japan has for the first time in her history been awakened to the fact that the recognition of a trust is a fundamental condition of her continuance in the sisterhood of nations. Trusts are, in law, a creation of Christianity which were inwrought into Roman jurisprudence, and have become the sacred inheritance of all civilized countries. If Japan has learned the emphasis which the Western world puts on the sacredness of trusts it may be worth all the damage and loss of good feeling which grew out of the Doshisha incident.

There will hereafter be, however, no necessity for missionary societies to repose this untoward confidence in undeveloped natives, for they can at least avail themselves of the privilege of the twenty-year lease provision, and possibly something besides. On the whole, there is ground to hope that the new treaties will advance the opportunity for the Christianizing as well as the future civilizing of Japan.

MISSIONARY COOPERATION.

THE matter of federation among missionary workers on the foreign field is receiving considerable attention. There are five missions in the province of Shansi, China, who have met in an annual conference for five years. The native and foreign delegates sit together and have equal recognition. In Western Shantung and Central Chihli a movement for union was inaugurated last year. Four Congregational missions—one British and three American—are here working side by side. They aim to secure definite limitation for their respective fields, an annual certificate of membership, and an agreement not to receive native helpers or members who have been dismissed from any mission, or whose Christian character is questionable. The several missions about Amoy, both English and American, have for twenty years maintained the principle of united effort. Three Presbyterian missions of Manchuria have been operated in many practical ways as one, for many years. There are thirteen separate missions in the province of Shantung, American and English, which are seeking closer union in practical matters. They count altogether upward of fifteen thousand Christians. The whole federation movement looks to lessening the occasions of separation, to some uniformity in educational methods and standards, and, as it may prove possible, to some uniform methods of evangelization, a uniform hymn book, and uniform methods of securing support for the native ministry. It also contemplates cooperation in the production of Christian literature, a common sense of responsibility for widely extended interests, and the developing of a profound spiritual life in the native Church.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Eduard Rupprecht. Never since the assaults of criticism against the Mosaic authorship of the Pentateuch began in earnest has the conviction of the believers in the same been more steadfast and their expectation of the final triumph of their view more secure. The opposition has said about all that can be said, and there is a lull on that side. The defenders of the old theory, however, are kept busy answering the arguments of its assailants and in producing the evidence for the truth of the position they maintain. Yet this activity on the part of the traditionalists must not be allowed to deceive the observer into the supposition that the old view is rapidly gaining ground or that the positions of the radicals are being destroyed. The conflict is by no means at an end, as some suppose. The reaction toward the traditional view, which Harnack announced, is confined to the New Testament. When the reaction in the case of the Old Testament will occur, if ever, no one can safely predict. Rupprecht really furnishes nothing new on the question of the Mosaic authorship. One of his strongest arguments is summed up in the proposition that the whole historical record, from the book of Joshua down to the books of Chronicles, Ezra, and Nehemiah, presupposes the Pentateuch as the law book of Moses. This is in itself not new, nor does he furnish any new argument in its support. Both the proposition and the proofs adduced in its favor are vigorously assailed by the radicals. This does not prove that there is no truth in them, but merely that all the writing which has been done on the subject has not brought us to a termination of the strife. Rupprecht gives us still another line of argument, which we here reproduce, that our readers may judge for themselves how much or how little weight it possesses: "Numbers xxxiii claims to have been written by Moses. But this chapter is an epitome of the entire history of the sojourn in the wilderness; hence the history in Exodus and Numbers is from the pen of Moses. The book of the covenant and Exodus xxxiv claim to be from Moses. Of P it is constantly said, 'And the Lord spoke to Moses.' The one who received the message naturally wrote it down. Deuteronomy claims to be from the hand of Moses. But if Exodus–Deuteronomy are the work of Moses, Genesis must be so considered also. Hence we have the most scientific reasons for ascribing the Pentateuch to Moses." This teaching of Rupprecht is worthy of notice, as suggesting an important line of argument, while the final decision must rest with the individual reader.

Friedrich Loofs. Though equally "modern," he differs materially from some of his scientific theological brethren. The discussion relative

to the resurrection of Christ, previously referred to in connection with Samuel Eck, interests him also. Though a "liberal," he is dissatisfied with the views of Eck and others. He holds that Paul, in 1 Cor. xv, 1-8, clearly implies the bodily resurrection of Jesus as the belief of the early disciples, and that he evidently indorses that belief. This is in opposition to those who hold that because Paul's vision of the risen Jesus was not a sight of his earthly body, and because Paul uses the same word to describe the appearance of Jesus both to him and to the primitive apostles, it could not have been the earthly body of Jesus which appeared to the latter. His position in this respect is not new, but it is strong. It is generally agreed that Paul was a sober thinker, and that he would not accept any teaching unless it were well founded. If, therefore, Paul accepted as well founded their belief that they had seen the risen body of our Lord it is idle to prate further concerning the impossibility of accepting the testimony of the gospels on the ground that their writers were either unacquainted with the facts or else were easily deceived. Paul's acceptance of their belief gives value to their testimony. So then, since all agree that something happened to make the disciples believe they had seen the risen Lord, Loofs would say that what happened was the actual resurrection of the dead body of Jesus from the grave. This view has the merit of simplicity. And it is really impossible for anyone to discern why God might not have raised Jesus from the dead. Eck thinks that the belief was divinely wrought—how, he does not know. Loofs says it was divinely wrought by the very means described in the gospels. Another particular in which Loofs differs from his brethren pertains to the significance he attaches to the gospel of John. The point here is that John distinctly makes the first appearances of Jesus to be in Jerusalem. Those who seek to destroy the validity of the records of the appearances prefer those gospels which place the first appearances in Galilee. By this means they make their theory of visions more probable. Loofs, however, after careful use of criticism, decides in favor of John. Still, he would not affirm that they have no faith in the essential facts of the resurrection who differ from him in the understanding of how that faith is induced. In this respect, again, he is to be commended. If men are allowed to think they must be allowed to differ. And if one says he believes in the resurrection of Jesus we must accept him as on our side, though the grounds of his faith which he holds may be unlike ours.

RECENT THEOLOGICAL LITERATURE.

Les origenes de la Compagnie de Jesus, Ignaci et Lainez (The Origin of the Society of Jesus, Ignatius, and Lainez). By Hermann Müller. Paris, Fischbacher, 1898. Works on the order of the Jesuits are not uncommon, but in this book we have something really new and interesting, even if not convincing. The author emphasizes the dependence of

Ignatius Loyola, in the construction of the *Exercitia Spiritualia*, upon an ascetic work by the Benedictine abbot Garcia de Cisneros. But, principally, the book is devoted to a consideration of the strange resemblances between the order of Jesuits and the Mussulman orders—resemblances which the author thinks too numerous to be accidental, and explicable only on the theory that one borrowed from the other. These resemblances he holds to be (1) in the form of government, and in the nature of the obedience required of their adepts ; (2) in the method of initiation and the training to which they subject their disciples ; (3) in the divers degrees which they establish for the members, and in the secrecy which they practice; (4) in the aim they propose for themselves, and in the confusion they establish between the spiritual and the temporal order. Some of these parallels are so striking as to appear at first sight to establish the theory of dependence. For example, the Jesuit must be as obedient to his general as a dead man, or like a crucifix or a staff, which can be handled at will. With this Müller compares the obedience the dervish is expected to yield the sheik, which the Mussulman text gives as follows: "Under the hand of thy sheik thou shouldest be as a dead body under the hand of him who washes the corpse." When one considers the Mussulman contact with Spanish history, additional color is lent to Müller's view. However, strange as all this appears, there are several insurmountable difficulties in the way of accepting the theory. In the first place the founders of the order were too strongly opposed to Mohammedanism to accept any of its suggestions knowingly. Again, they would have to be accused of deliberately borrowing, without making acknowledgment of their indebtedness. Besides, while there is no doubt of the similarity, it is not yet proved that the Mussulman orders were characterized by those peculiarities in the time of Ignatius. Nevertheless, it is likely that if one did not borrow from the other both were influenced to their present correspondencies by the same general preceding conditions. This is the most probable explanation of the resemblances which are admitted to exist.

Die neue historische Methode (The New Historical Method). By Georg von Below. Munich, R. Oldenbourg, 1898. While it attracts less attention than physical science, the science of history is equally in the midst of a conflict as to its fundamental principles. In reality, the old question of materialism is here involved, and with it the question of freedom. Not a few writers on history still assume that physical conditions so affect human conduct as to make it possible to determine what the history will be when the physical conditions are known. On the other side are those historians who, while they acknowledge the influence of physical conditions, hold that the determining factors in the making of history are personality and freedom. These naturally deny the predicability of history; for personalities vary so much that it is

impossible to decide beforehand what they will determine to do. Von Below is with the latter class; and in his book here referred to he shows how completely all attempts of historians of the former class to comprehend the course of human events have failed. According to him, he who would understand history must study, not physical science and its laws, but psychology and its laws. As to the relation of evolution to historical progress, Von Below denies the possibility of determining it. This is a logical conclusion from the position taken, namely, that free personalities, not physical conditions, determine the facts of history; but it is also a conclusion rendered necessary by any careful study of the past. These considerations make history appear kaleidoscopic, and in a sense hinder any philosophy of history. Yet this is only appearance; for while free personalities cannot, as individuals, be estimated beforehand, looking back on any considerable period of history we see that there are certain constant factors. Human motives are essentially alike in all portions and ages of the world. Under like circumstances men will act in similar ways. Any student who takes this into account and then searches for the local and particular influences and circumstances and their interaction—the attempt of peoples to meet their peculiar conditions, physical, intellectual, moral, religious—will be able to find relations both minute and far-reaching, and so construct a true philosophy of history all the more interesting because determined not from without but from within the realm where history alone can be made, the human mind. Nevertheless, history is a science dealing with facts, rather than a philosophy which is built out of speculations, and as the former it must be regarded.

RELIGIOUS AND EDUCATIONAL.

The Recent Papal Jubilee Bull. Of this remarkable document we give the substance: "Following the example of our predecessors, the popes of Rome, and in harmony with our honored brethren, the cardinals of the holy Roman Church, we ordain and announce the solemn universal year of jubilee, by the power of Almighty God, of the holy apostles Peter and Paul, and in our own name; and it is our will that from this date it shall be regarded as ordained and announced. It shall begin, in this holy city, with the vigil prior to the Christmas festival of 1899, and end with the vigil of the Christmas festival of 1900. May it be attended by happy results, to the honor of God, the salvation of souls, and the benefit of the Church. During this year of jubilee we grant and impart, by the mercy of the Lord, a complete indulgence, the forgiveness and pardon of sin, to all believers in Christ of both sexes who, after true repentance, confess and commune, and at least once each day for twenty days visit for devotional purposes the basilicas of the holy apostles Peter and Paul, of St. John Lateran and St. Maria Maggiore. Those who do not reside in Rome must visit these churches at least ten times. All

such must pray with all their hearts to God for the uplifting of the Church, the extirpation of heretics, the peace of Catholic princes, and the welfare of Christian nations. Since many of the faithful may be unable for various reasons to comply with the requirements relative to the visitation of churches in Rome, we grant to those whose purpose is good, as far as it is within our power in the Lord, the same indulgence as others who are able to visit Rome, on condition of true repentance, valid confession, and holy communion. Those who are in Rome during this period of jubilee are expected to direct their attention to those things which tend to develop piety. Above all, let the peculiar character of the eternal city call you to such meditations. Jesus Christ has chosen and dedicated the city of Rome, and it alone, to an exalted and more than human destiny. Here, according to his will, shall be for all time the throne of his representative. He wills that there the light of the heavenly doctrine shall be protected conscientiously and unharmed, and that from thence that light shall be universally diffused, so that whoever separates himself from the Roman faith separates himself from Christ. The sacredness of Rome is increased by its ancient religious monuments, its temples, the graves of the princes, of the apostles, and the catacombs. The believer, who knows how to hear the voices of all these monuments, will feel that he is not in Rome as a sojourner, but that he is in his own fatherland, and that by the help of God he will return better than he came. No one shall be allowed to alter or oppose these words of ours, and if he does he will be exposed to the disfavor of Almighty God and the blessed apostles Peter and Paul." The document is, to say the least, unusual in many respects.

Swiss Church Evolutions. Among the many changes which the Church in Switzerland is undergoing few are more interesting than that of granting the right of voting within the congregation to women. As everywhere else, so in Switzerland, the women have been and still are in the majority; yet, whenever any question of policy came up in the local church, the men alone could vote. The free church of the Canton of Waadt has now changed all this, and the example there has led to an attempt at similar changes in other cantons. The old men are opposed to the innovation, while the younger men and the majority of the women favor it. In one congregation the votes of the men were forty-one for and fifty-seven against; while the votes of the women were ninety-eight for and forty-eight against. As the women voted only by courtesy no account was taken of their votes, and the measure was therefore defeated. So it has been in several other places. In some congregations the matter is delayed for one reason and another; but all feel, now the fight is on, that the results will be favorable for the rights of the women in the end. The subject is being agitated in Geneva, Bern, Basel, and many other important centers, and a sentiment in favor of the innovation is rapidly growing.

SUMMARY OF THE REVIEWS AND MAGAZINES.

It is the part of the true philosopher to study at intervals the tendencies of the national life, and to sound a note of alarm if the signs be prophetic of drift and deterioration. Such a spirit of faithful warning marks the article of Bishop H. C. Potter, D.D., upon "Some Social Tendencies in America," which appears in the *North American Review* (New York) for October. Finding in the French and the American republics the existence of similar tendencies, and tendencies which possess elements both "mischievous and alarming," he addresses himself particularly to their presence in our national midst. First, he mentions "the gradual alteration of the standard of values." The keen sense of integrity seems to have departed. "We are all, theoretically, in favor of honest dealing and a nice scruple; but, in the enterprises which make our most conspicuous successes, in the financial schemes that illustrate our cleverest achievements, what we look for is not so much these, as that adroitness that takes advantage of an opportunity, and that shrewd far-reaching which, if it be not over-reaching, consists, often, largely in taking advantage of another's ignorance. In the great industrial and financial combinations which are the especial feature of the day it must be admitted that it is the gain of a few and not the equities of the many which are chiefly kept in view." In the public service the same tendencies exist, and attacks upon civil-service reform "have lately had the encouragement of a quasi-indorsement, if not approval," in high places. And yet, as the article well declares, if society "is to be something more than a breed of predatory animals preying upon one another," it "must be based upon certain established principles of mutual honesty." The second tendency which the writer of the article deplores is the assault upon the marriage institution that is too prevalent. "When we come to trace the rise of great peoples," he writes, "we are constrained to recognize that marriage, its sanctity, its indissolubility, its very intimate and sacred relations to that oldest and most sacred institution, the family, is one of the earliest concerns of the moral teacher and of the law-making power." Following the regulation of the marriage relation by the Church has come "the revolt whose consequences we are experiencing to-day," marriage has been made "an affair of the State," and "in the forty-five States of this Union there are almost as wide diversities in the matter of marriage laws as there are of climate, color, or local tradition." As regards the frequency of divorce, "it is a matter for profound thankfulness that there has been of late on this subject a wide awakening of the public conscience." The ideal remedy, when the time is ripe, will be "a uniform divorce law throughout the land," and the institution of the family "has in it the forces most competent to contribute" to this reform. There

must be a revival, consequently, of the disintegrated home life. "We Americans may well see our calling to-day. . . . Wherever we end, we must begin with the home. Our own history has given to us here a high and noble ideal. The question for us is, Can we reproduce it?" For what he says the bishop should be heard as a prophet of the truth.

THE October number of the *Bibliotheca Sacra* (Oberlin, O.) opens with a generous biographical sketch of "Theodore Dwight Woolsey," by Professor Jacob Cooper, D.C.L., LL.D. Duty was with him a commanding word. "Always busy, never in a hurry, with a calmness which showed complete mastery over himself, he gave every energy of body, soul, and spirit to that work unto which he felt himself called of God." To an intimate friend he once said, "No power in the universe, no fear, no loss, no physical suffering could induce me to state what was even suspected to be false." His memory is now revered. "Few men have done more or better work, none have been more loved, than Theodore Dwight Woolsey." The second article discusses "Rupprecht on the Pentateuch," its author being the late S. C. Bartlett, D.D., and its verdict upon the recent volume of Rupprecht being that it is "a thoroughly conservative and able work." The value of Paul's testimony "concerning the person and the redemptive work of the Lord Jesus Christ" constitutes the theme which the Rev. E. F. Williams considers in the third article, under the title, "Is Paul a Competent Witness?" Requiring of an ideal witness that he be "personally acquainted with the facts in regard to which he testifies," that "his character for veracity be well established," and, if it be possible, that his "previous attitude toward that about which he testifies has been an attitude of uncompromising hostility," he finds these conditions met in the case of Paul. In conclusion he asks, "How, then, can we escape the conclusion that Paul's testimony as to the fact and nature of sin, the need and ground of its forgiveness, the purpose of the death of Christ, the means we are to use to secure the benefits of that death, is of prime importance, and is not to be relegated to a subordinate place among the revelations made to us in the New Testament?" The fourth article, by Professor E. W. Bowen, Ph.D., is entitled "Two German Hymns—A Study in German Hymnody of the Reformation," and gives particular consideration to Luther's "Ein Feste Burg" and Gerhardt's "Hymn of Trust." In the next paper, which treats of "Government and Atonement," the Rev. A. E. Thomson declares that "no aspect of God is more neglected to-day, and therefore more needed, than that which presents him as a governor and puts mortals in their proper place as subjects, bound by every obligation to obey." The sixth article discusses the "Idea of Salvation as Presented in the New Testament." Its writer is Rev. F. C. Woods. The following paper is entitled "Letters of John McLean to John Teesdale," and contains certain communications from the late distinguished Judge of the Supreme Court of the United States to an inti-

mate political friend. The Judge was urged at different times to stand as a candidate for the presidency. "His own views upon the questions then at issue were freely communicated in letters to a confidential friend who was then an editor in Ohio. . . . Their sentiments and elevated tone make them worthy of attention from those who would keep our country to the front among the nations in the moral order of the world." In 1859 the distinguished author wrote that "this government could not, unless reformed, continue twenty years." The letters show how near a gifted man may come to a great prize—in this case the presidency—and yet miss the honor. The compiler of the article is William Salter, D.D. The eighth article, by Z. Swift Holbrook, considers "The Philippine Question," and holds that the duty before us is now that of "asserting successfully our sovereignty in the Philippines;" and in the closing article the Rev. W. B. Forbush writes of "America and the Far East," conditioning our success there upon sterling American manhood.

Among the conditions of the present day that call for serious consideration is the widespread ignorance of the Bible which prevails. Of this H. L. Willett writes in the October number of the *Christian Quarterly* (Columbia, Mo.) under the title of "A New Vocation." "The committing of Scripture to memory," he declares, "is almost a lost art in the Church in America. Of the purposes, character, and contents of the Bible there is an amazing ignorance. It is believed that there are many members of the Church who would be willing to reenact the heroisms of early Christianity and go to the death of flame for the Holy Scriptures who could not pass a grammar school examination upon their contents. Much is read about the Bible, and in many cases much of the Bible, but in so unsystematic a fashion that only the most meager results are attained." After much more in proof of this position the author suggests as a remedy the institution of a new vocation, "that of teacher of the Bible." The qualifications of such a man must not be small. Character, of course, is necessary. "No man who is not morally earnest and sincere can possibly be a teacher of the great book." He must also have "a thorough knowledge of the Bible in the original tongues," must be acquainted with "the history of the Hebrew people," must "understand the contemporary history of the Bible," and must "use all the approved results of criticism." His literary sense must also be "so developed that he is able to detect the beauties of the biblical style as a teacher of English would those of Shakespeare, Milton, and Browning." Such a teacher is needed in our colleges and universities, as well as in the public schools, and in theological seminaries where "the study of the Bible is restricted too largely to linguistic discipline." He should, besides, deliver lectures in every community, "that should rouse Christian people to a sense of the unappreciated richness of Holy Scriptures." If half the young men in the divinity schools "were to turn their attention to the preparation for this no less sacred ministry, it is believed the demand

would not be more than met, a demand which would grow with the appreciation of the marvelous interest and profit of the work." The other articles in this quarterly are "Education and Missions," by W. P. Aylsworth; "The Ethical Significance of the New Commandment," by W. T. Moore; "Theory or Evidence—Which?" by F. M. Bruner; "Ministerial Associations of the Disciples of Christ in Eastern Ohio," by F. M. Green; "The Strength and Weakness of Protestantism," by J. M. Lowe; "William Kimbrough Pendleton," by W. T. Moore; "Introductory—The Proverbs of Solomon, Son of David, King of Israel;" and "Childhood and Manhood; or, The Law of Physical and Spiritual Development," by W. T. Moore. The sixth article speaks some true words about the divisions in Protestantism, founded upon polity and doctrine, which impair its success. While the Churches should not be welded "into one mighty ecclesiasticism," the spirit of sectarianism must be displaced by "the large and lofty spirit of Jesus of Nazareth." He must be supreme. "Let Christ be exalted in the pulpit and in the pew; not the Christ of Augustine, or Luther, or Calvin, or Wesley, or Brown, or Campbell, but the Christ of Matthew and Mark and Luke and John, Paul and Peter, James and Jude. . . . When we have learned to interpret men through Christ, rather than Christ through men, we will have taken a long stride in the direction of Christian unity. It is not necessary that we think alike. But it is necessary that we love alike, even as Christ loved us."

In the *Missionary Review of the World* (New York) for November is found an interesting account of the origin and success of the George Junior Republic, which aims to educate children gathered from the New York city slums in morality and good citizenship. The movement is under the direction of W. R. George, and has its location at Freeville, Tompkins County, N. Y. In its laws, its officers, and its rewards for industry it patterns after the larger life of the State, and for its beneficial influence upon many youths it is deserving of more general approval and assistance. The article is entitled "The Little Republic at Freeville," and is written by D. L. Pierson.

Under its new editorial management the *Chautauquan* (Cleveland, O.) has taken a step in advance, if progress were possible in the case of a magazine already so superior. The October number is the first, if we mistake not, in which the changes in typography and cut have appeared since Mr. F. C. Bray assumed control. The table of contents is varied and attractive, including a symposium by President Eliot, of Harvard, President Hadley, of Yale, and others, on "What It Is to be Educated;" "Christian Expansion," by E. M. Camp; "Mary A. Lathbury, Her Life and Lyrics," by V. V. Beede; "Child-Labor in England and the United States," by C. B. Spahr; and "The Gospel of Intelligent Work," by Governor Roosevelt.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Christian View of a Time of Change. By Rev. A. J. Lyman, D.D. Pp. 16. Printed at Amherst, Mass. Pamphlet. Paper cover.

Dr. Lyman is a preacher much in demand for sermons and lectures at colleges, universities, and theological schools, especially in New England. This is the baccalaureate sermon delivered last June at Amherst College, which was then without a president. The text is 2 Cor. 3. 11: "For if that which is done away was glorious, much more that which remaineth is glorious." We transcribe here the introduction: "The second letter of St. Paul to the church at Corinth seems to have been written hurriedly from Macedonia, about A. D. 58, when the apostle had reached the age, perhaps, of fifty-five years. These two letters to Corinth are the saddest letters in the New Testament, shadowed with that peculiar and noble sadness which ensues where a brave man and leader becomes aware of dishonor, of defection, and even treachery among his followers. Bad news had come from Corinth. The little church there, hardly yet emerged from the turbid surrounding Corinthian tide, had become torn by dissension, and, worse still, invaded by flagrant immorality, which had even been tolerated and condoned. A scurrilous attack had been made upon the authority of St. Paul himself. All this cut the absent leader to the heart, and he writes in a tone of amazed but utterly chivalrous expostulation. Read the entire letter through rapidly from beginning to end, which is the only way to feel the life in anything Paul ever wrote, and one sees how the brave heart bleeds. Into the midst of this troubled, personal warp of the letter, however, there is shot another thread, like gold into gray—a strain of triumphant religious faith, regal with the full Pauline vigor and fire of conception and statement, and voicing at the highest level the victorious confidence of his inspired intelligence. The entire context exhibits this latter strain, every phrase a flash, the whole paragraph alive with spiritual valor and swung aloft into the firmament of faith, like the sword handle of some Orion, sparkling with stars. Among these gems is the text, 'If that which is done away was glorious, much more that which remaineth is glorious.' St. Paul forgets his own worries at Corinth; he remembers only the broad kingdom of God, the glory of its antecedents, the secret of its continuing power, the law of its progress, the certainty of its ultimate victory. The peculiar feature in this attitude of mind is that it unites what we should call the conservative and the liberal tones. Our popular habit of thought, as you know, is accustomed to divide them. We are nothing if not extremists in one direction or the other. Our religious discussions, whose too frequent partisan clamor might bet-

ter befit a wrangle of politicians than a conference of theologians, have forced these two sentiments, the conservative and the liberal, into a false antagonism. Loyalty to the past has been treated as alien to the progressive modern temper. And thus men who are really brethren have allowed themselves to be driven into hostile camps. Our relish for one-sided and half views of things recalls the satire of Aristophanes in Plato's 'Symposium' about the gods splitting men in half after they had made them. Say a generous word for an old creed, and you are labeled 'conservative.' Say an equally generous word for the new criticism, and you are labeled 'liberal,' and God only knows what would happen if both labels were found on the same coat. In rebuke to this onesidedness St. Paul's view is as broadly intellectual as it is nobly spiritual. Because he is an apostle of the new economy he does not therefore regard the old with any 'contempt, dispraise, or blame,' to use Milton's phrase. He perceives the dignity and value of the past, while at the same instant he is alive to the fresh moving of the winds of God, and is ready for providential readjustments. The old was 'glorious.' With what noble eagerness the man must have written the word. The old economy was voiced in holy oracles. Through it the prophets had spoken and psalmists sung. At its summit Sinai blazed and the Ten Commandments enunciated the majesty of moral law. It had been the mother of a majestic and fervid patriotism. It was forever eloquent with the sentiment of duty and the vision of God. Even the ancient forms which had clothed it were glorious, because suited to their day, and the principle of suiting form to environment survived still in other forms equally suited to different environment. More than this, the very soul of the past lived on in the new economy. Christianity had not so much supplanted Judaism as supplemented it and fulfilled it. St. Paul is not a critic observing a transition so much as he is a prophet announcing an evolution. He would have felt little sympathy with our cheap chaff about archaic and obsolete creeds and the men and methods of ancient days. To him the old was the mother of the new. The law of heredity, to use a common phrase, applied also to these vaster processes of the divine kingdom. The God of the past in *its* form was the God of the present in *its* form, and the mind of the apostle, alive to its continued divine rhythm in the stream of things, flames up in loyalty and joy. The past had been glorious; much more the present and the future. Here, then, is the principle of the rational Christian optimism in times of agitation and change, of which I beg to speak one simple word to-day. This Christian optimism in tumultuous times is distinctly and specifically nonpartisan. It possesses two chief characteristics: First, it honors the past, and, secondly, at the same time it believes in development, and therefore it glories alike in the continuity of substance and in the change of form. Things are getting better, so it believes, because, to start with, there was more good than evil, and the ratio of preponderance of good over evil is all the while increasing. It believes that God is ever forcing the

fighting with a swifter stroke. In its judgment the past and the future are all of a piece. In its broad vision reason and faith coalesce. The 'law of evolution' and the 'march of the divine providence' are two ways of expressing the same fact. This is the logic of the message of the text." Dr. Lyman makes three practical applications of his text: First, to the proper estimate of present civil conditions in this country. Second, to the changed point of view, both in St. Paul's time and in ours, regarding the Holy Scriptures. Third, to the change of view, both in St. Paul's day and in ours, regarding the Church in its relation to current social conditions. His second division runs as follows: "St. Paul's reverence for the sacred oracles of the Jews is manifest. He is continually quoting those oracles. They furnish the staple of much of his preaching. And yet we do not need to assume his authorship, direct or indirect, of the book of Hebrews in order to prove that he clearly recognizes and daringly adopts a new point of view concerning the sacred writings—a more spiritual method of interpreting them. Paul also was a higher critic in the true sense; that is, his criticism was spiritual insight and served to set the old writing on a higher plane than ever of spiritual meaning and divine authority. But that is not all. Now comes in the special and superb note. St. Paul does not on any account repudiate the older way of regarding the Scriptures. The older Jewish sentiment concerning the holy oracles was essentially true, whatever its defects and limitations. Although the traditional interpretation was now to be superseded by the more spiritual one, the time for which had come in the providence of God, yet the old way had been 'glorious.' Reverent to the old and at the same time generous toward the new—such was the attitude of this man Paul. Now, this is the double note which it seems to me should be struck today in our present critical controversies respecting the Bible. For are we not forgetting our unities in fighting over our differences? One perceives a certain wisdom, as well as wit, in the English collier whom the bishop catechised in theology and asked him, 'Well, my man, what do you believe?' 'My lord, I believe what the Church believes.' 'Well, I know; but what does the Church believe?' 'The Church, my lord, believes what I believe.' 'Ah! but what do you and the Church both believe?' 'Well, my lord, if you must know, then the Church and I both believe the *same thing*.' But think of our partisan intolerance on both the conservative and liberal side, for the conservatives have no monopoly of such injustice. One hesitates to speak precisely as he feels of this partisan temper, lest the mildest language, which is also true, might seem harsh and severe. It is not that we complain of such an utterance, for example, on the conservative side as the recent declaration of the Presbyterian General Assembly, that the Holy Spirit did so control the writers of the Bible 'as to make their statements absolutely truthful—that is, free from error when interpreted in their natural and intended sense.' This position we may think untenable, but yet it is one

of orthodox dignity. We are not to depreciate it. But from this as an alleged basis the partisan conservatism of which we do complain rushes on to denounce as irreverent and heretical all contrary opinion as to the method of inspiration. This partisan conservatism scouts the notion that a development in the order of revelation may have been part of the plan of God. It would have shut the mouth of St. Paul himself in his new way of handling the Old Testament. It disparages all scholarship but its own. It distorts and perverts the language of Christian ministers. It idolizes tradition, especially that comparatively recent tradition of the seventeenth century. It introduces under the Protestant flag the similitude of ultramontane arrogance, and seeks to clothe sectarian tribunals with quasi-divine authority. Now, I insist that this partisan temper must not be credited to any one of the great Protestant communions as such. It is *partisan* conservatism, but something of it is widespread. It is a temper easy to slide into, as we say, thinking to do God service. In some quarters it is popular. It poses as 'a defender of the faith,' but it is as far from the spirit of Christ and from the spirit of this text as a battle-ax is from a binocular lens. Now, all this might be an ungenerous and unjust thing to say if, at the same time and in the opposite direction, we did not equally deprecate the spirit of partisan *liberalism*. For this is equally, if not even more, offensive, though not so widespread or sanctimonious. It is the intellectual counterfeit of true liberality. Ambitious to be 'critical,' it becomes conceited and patronizing. It is proud of its facility in picking flaws. It flaunts its pert challenge against the splendid and tremendous past. Talking loudly of the law of evolution, it dishonors the logic of that very law by disparaging its own antecedents and discrowning its own ancestors, shelving with scant courtesy the conservative veteran whose shoe's latchet it is not worthy to unloose as a 'fossil' and 'back number.' In its practical influence, also, this partisan liberalism is misleading. It unsettles men and does not seem to care. It throws its emphasis on the side of doubt, rather than of faith. It attacks dogma, but puts nothing better in its place. Its whole air is that of the critic rather than that of the believer. It lacks reverence; it lacks earnestness; it lacks religious passion, and flourishes the latest speculative hypothesis as though God had come to town but yesterday—as though the idea that Christ has been present and prevalent in his Church from the beginning were an amiable dream. Again I reassert with utmost emphasis that this is not the attitude of the really fine critical scholarship of the day, nor is it the attitude of the true leaders of progressive thought on either side the sea, but it is the attitude of a certain *partisan* liberalism, manifest not so much in formal statements as in chance quips and flings. But here and there it appears, and is driving some earnest souls into conservative reaction, if not into bewilderment, bitterness, and scorn. It is hurting our churches and causing heavy hearts in many homes. Now, how noble in contrast to both these phases of partisan prejudice is the large and rational Christian philosophy of St. Paul! 'If that which was

done away was glorious'—as it was—'much more that which remaineth is glorious.' What was grand and true in the old view of the Scriptures will be carried on and survive in a new view of the Scriptures, which will perpetuate the essence of the old, and yet add something more and larger. Let us, as Wordsworth says, 'come forth into the light of things.' What shallow fallacy to assume that the contrast between the Puritan view of the Bible and the modern more critical view of it is simply the contrast between the false and the true, the discredited and the verified! To m mind it seems rather the contrast between the good and something still better. The path of true science curves upward by a kind of spiral—from faith through doubt, around to faith again, but on a higher and still more rational level. We are not to surrender reason, as Pascal and Newman did, nor are we to surrender faith, as Darwin did. For we are Protestants. And what is Protestantism? Protestantism is the indissoluble union of intelligence and faith, with justice to both, with detriment to neither. This genius of Protestantism is dual—it asserts both the duty of faith and the right of reason; and if any man declares that the two are inconsistent, he has not reached the living nerve of modern Christian civilization. This was the heart of the old Protestantism, and it is the heart of the new Protestantism, and will live on. The present is an hour when every man that believes anything should stand for all the faith he has, and when every other man should be glad to have him do it. It is not the time to air the doubts we have, so much as to proclaim the faith we have. The 'administration' of the one 'Spirit' involves 'diversities of operations,' just as all practical industries depend upon the opposition between thumb and finger pressing against each other, and so holding things; but it would be a pity if thumb and finger should consider themselves as combative rather than cooperative. We must remember where our divergencies overlap and become our fraternities. Breadth is the thing. The person on the other side of the fence is also a 'man and a brother.' He may even be a Christian! No sane man would carry this so far as to advocate a colorless neutrality, without preferences, without muscle and blood. But is there not a way of preparing ourselves for the finest work in the opening decades of the new century by training our minds to feel something of the truth on both sides in these great issues between conscientious men? Is not this the highest reason as well as the most Christlike charity?"

Ethics and Revelation. By HENRY S. NASH, Professor in the Episcopal Theological School at Cambridge. Crown 8vo, pp. 277. New York: The Macmillan Company. Price, cloth, $1.50.

Professor Nash's book, *The Genesis of the Social Conscience*, announced him as a man to be sought after and listened to. There was no surprise when he was selected to deliver in Philadelphia the Bohlen lectures, which are now issued in this volume. The author is a thinker who deals with the new problems, takes everything from the modern angle,

and speaks the dialect of to-day, a dialect which no scholar of fifty years ago could understand. The six titles under which the unity of the book is divided are "Ethics and Religion," "The Spiritual Significance of the Free State," "Comparative Religion and the Principle of Individuality," "The Church's Conception of Revelation," "Prophecy and History," "The Christ and the Creative Good." The first sentence of the book says, "The aim of these lectures is to show that the Bible marks out the road along which conscience must travel, if it would treat our life on earth with abiding seriousness." The next page says: "The supreme question for every man and woman of our time who would achieve deep thought and a commanding purpose, the question of the Sphinx, which we must answer if we would not be devoured, is, How must I interpret the universe, if I am to take history, not as a drama that has the irony of the universe behind it, but as a real drama into which the heart of the universe puts itself? How shall I conceive history to have a moral end?" No critical description of the book will advertise its quality and color so well as samples of the author's thought in his own words. Insisting that the religious need of the average man is becoming keener and more imperious, he says: "Religion is that form of experience and feeling wherein man insures himself in the belief that he can meet all the obligations issuing from his relation to reality, and discharge in full the debts that conscience declares binding. Religion, in its essence, is the sense of fellowship and partnership with God. And God, however variously the thought of different times and places conceives him, is always, for feeling, the solid and abiding reality, the permanent element in a world of change. As self-consciousness deepens and conscience gains a keener edge and wider scope, the distance between man's spiritual desire and his deeds becomes greater. The equation of existence is destroyed. This means that man loses his self-respect. For self-respect is bottomed upon the ability to become what one desires to be, and if the ability steadily falls short of the task the springs of self-respect dry up; the motives of happy and heroic action wither. In this crisis of his inner life science, art, and generous civic life come to man's rescue. Science renews his self-respect by opening to him the springs of wonder and admiration for the mighty world wherein his tent is pitched. Art cleanses and liberates him, lifting him by the power of beauty into a world that is free from fractions and waste. The State ennobles and expands him by taking him into partnership with a purpose so much deeper than individual aims that, by spending existence in its service, men may enrich and eternize themselves. In each one of these forms of the larger life the individual exalts himself above the dust into which his body descends. In each he regains some of the self-respect which the loss of equation between desire and deed had taken from him. Yet no one of them by itself, nor all of them together, can perfectly and finally do the work of insuring man's self-respect against the accidents inseparable from a widening and deepening

experience. Furthermore, no small part of the success which they actually achieve is due to the unconsciously religious nature of the feelings which they draw upon and encourage. The toils of the scientist are glorified by an admiration of nature that possesses attributes of religion. The delight in beauty, if it is anything better than self-indulgence, cultivates a worshipful temper that is of the very essence of religion. The deepest springs of patriotism lie hidden in a feeling that renders the State in some part a Church, and gives to the love of native land the color of a sacramental relationship with God. But religion alone—explicit and acknowledged religion—can effectively do the work of maintaining humanity's self-respect. The Christian religion meets the test by its success in creating in humanity a masterful and abiding self-respect. Its entire body of doctrines—Creation, the Incarnation, the Atonement, the Trinity moves toward this end. Saving faith in God is the faith whereby man takes fast hold on God's faith in humanity. To be believed in is the deepest necessity of our nature, and the conviction that God believes in humanity and puts his whole being and purpose at the back of his belief is the very marrow of Christianity." This is a favorite and fundamental conviction with the author, and he continues: "The fundamental condition of all noble behavior is to be believed in. The whole mass and body of Christian dogma comes to the conclusion that God believes in humanity. He believes in the stars; else how could they have kept their steadfast ways? He believes in the moon; else how could she draw the seas? He believes in the sun; else how could the sun have kept the fire burning on the hearth of our world? But more deeply still does God believe in the human conscience. That is the simple yet vast conclusion at which the entire body of Christian dogma is aimed. And this is the conclusion to which the student of scientific ethics must come by one road or another. He must believe in himself and his race. And to this end he must know or believe that the purposes which redeem the history of his race from brutality and vulgarity are taken to heart by the universe. He must believe that he is believed in. Otherwise his ethics are sure to become a bare census and calculus of morals, while his virtue loses all color of magnificence and majesty. . . . No conduct of a high order is possible unless the agent takes himself seriously. Ethics must give the agent a true ground of pride after the false ground has been cut from under his feet. Scientific ethics seeks the aid of religion in order to gain the possibility of magnificent action, action pervaded with unity and inspired by hope." "The Christian Scriptures give the saving and refreshing story of the Christ, through whom God's belief in our race is fully revealed and authenticated. And thus the Scriptures become a book of witness to a divine faith in humanity so deep and entire that we ourselves are enabled to believe in humanity against all odds of circumstance and fortune." Speaking of the indispensableness and permanence of the fundamental affirmations of the theology formulated by the Christian fathers, the author says: "Its central ideas are those which

must dominate in every age of the Church. The unity of God as the underpinning for the unity and coherence of human life; the dogma of creation, dislodging dualism from consciousness, and pushing the thought of an untiring and unwasting purpose through the whole material of human life; the belief in the incarnation, putting down the halting, limping theology of Arius, and opening a thoroughfare for reason and conscience from the center of things to the outmost edge of things; the concept of the Trinity aiming to carry the thought of relationship and fellowship into the depths of the divine Being—only the terminology of these ideas can change, the ideas themselves are eternal." It is remarked that mysticism and monasticism go together; that neoplatonism, which was the deepest symptom of the world to which the mediæval Church ministered, was in effect a confession that reason was bankrupt, for it openly declared that the only way to reach the saving unities of reason was by an ecstasy wherein reason swooned into the vision of God. And the Church of that time "actually became what the Roman Catholic Church, the lineal descendant of mediævalism, still is, an out-and-out monastic Church. The reason of the Church, like the reason of the heathen world, ended by taking the veil." "The Old Testament is an open-air book. The view of the divine and the human life revealed through it, the visions of conduct and duty and glory given in it, were revealed through and conferred upon men who had no thought of living the life of specialists. The common life was to them the main staple of all life. Their race was run in the dust and heat of the common day. And it is because of this open-air nature of the Old Testament that it has won, along with the New, the right of entry into all tongues." "Ideals come and go, but the Ideal abides. By its grace and help alone do ideals live. It is the ideal in man, his kith and kinship to something forever better than his best, that keep him forever within sound of the trumpet of the Spirit." The Christian interpretation of the communion of the divine with the human finds it in "the self-revelation, the self-communication, of a creative Will which underlies and underpins nature and history, and which has in store energies and purposes far outgoing present insights and standards. The outgoing human will, with its heroic struggle for the Ideal, is met by the counterthrust of the Ideal itself—the ideal Being, not a vague abstraction, but an infinite and hallowing energy. The attentive human reason is met by the Truth—the truth being not merely an infinite field to be explored, an infinite deep to be sounded, but an infinite Meaning of things which knows itself and is sure of itself and freely imparts itself to the attentive, that is, the prayerful reason. God, the unseen and sovereign worth and good, is a holy, creative energy, not waiting afar, like a shadowy infinite, for a wooing that ends in heart sickness and brain sickness to the wooer, but anticipating the approaches of the human heart and reason—an energy in deed and in truth, outgoing from itself in order to invade human consciousness. . . . The human will, in its endeavor after the good, falls in with another Will. The energy

setting forth from man meets an energy setting into man. And he finds when he goes to the bottom of himself that this in-setting Energy is the ultimate source and spring of the energy that goes forth from himself. The discovery that his search for good ends in the revelation of a Good that is seeking him gives him in his own eyes an infinite worthiness which no unfavoring circumstances can invalidate or impugn; while he becomes certain of a holy and redeeming Energy setting like a tide, buoyant and cleansing, into his consciousness." Referring to the difficult nature of social problems, the author writes: "How shall the higher humanity be kept whole-hearted while redeeming the slums and creating men and women in places where now are brutality and noisomeness? History's mortgage of brutehood and sin is vast and disheartening. To build a spiritual palace, calling it a monastery, is easy. To leave the track of history and go off with the Hindu quietist, leaving the cheap politicians and the rattlesnakes to rule the land, is simple. But to conquer the earth, to stand fast in one's place of citizenhood, believing in and working for the social redemption—this is the hard and heroic way. This is God's way and the way of Christ's free men. . . . The brute, the satyr, the man who sells his fellow-men for a pair of shoes, the woman who spends her soul in building ignoble aristocracies—these folk will not soon perish from the earth. Yet this does not daunt the free man who has learned to walk in the ways of the Great Companion. The springs of his interest and reverence lie deep down in his own nature and in God's being, so deep that no army of hostile circumstances, besieging his will, can stop their flow. He does not day-dream or deceive himself when he prophesies of a time when man's whole being shall be at the call of his highest purpose, and when every detail of human life shall be pregnant with meaning and rich in worth. The sincerity of the universe, the unity of God, the beauty of Christ, teach him that the eternal Being and Good believe in him. He believes in that belief and so is saved, enabled to believe in himself. Out of his own nature is given him the hope that he may become a man of attentive reason and impassioned prayer, with a conscience possessing both the gentleness and the severity of God, toiling gladly to make the earth a fit place for babes to draw their first breath in, and a gladsome place for old folk to look their last upon, making his own life a part of the joyous and refreshing story of the Son of God, who, by living amongst us and dying for us, has given a new heart and an eternal hope to our race." Thus ends a volume which has near three hundred pages of modern thought, fresh, vital, and finely, even brilliantly phrased. It leaves in the reader an appetite for more. We have not seen these problems dealt with in just this fashion elsewhere.

Studies in Theology—VI. Sin. By RANDOLPH S. FOSTER, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 8vo, pp. 308. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $3.

Bishop Foster always discusses great themes. Those who have heard him in spoken address, or have read his previous works, know how

constant has been his devotion to the weighty questions of religious inquiry. The present volume—which is the sixth in his long-continued study of the problems of systematic theology—includes an investigation of those mysteries in sin and punishment with which the great minds of the ages have grappled, and is both luminous and invigorating in its influence. The views of the author, at the outset, as to man's Edenic surroundings differ from those which are held by the average and simple believer. "The wild dream of Milton," with its results in popular superstition and eminent theological teaching, the bishop rejects; and the portrayal by the painters of "paradisaical landscapes of the rarest beauty and richest luxuriance," with the residence of the happy pair amid those "bowers of beauty, themselves the most beautiful objects of all, having a perfect ecstasy of life, without care or trouble," he declares to be a fiction. "There were hailstorms and snowdrifts, floods and earthquakes, plenty and famine, before and after our first parents came. . . . So far as we are able to find, there is not a hint in revelation that Eden was more beautiful than, or in any respect different from, a thousand places found in pure nature now, and there is no indication in geological phenomena to denote a radical change of the conditions then existing." And, as for Adam himself, "imagination has performed the same fantastic tricks, and with as slender materials. . . . He was as like us substantially, sin excepted, as our father whom we laid away yesterday. He did not become so in time, he began so. Hunger and want struck him the first day he lived on earth. He needed clothes and home as much as we do. The same law of labor bound him that binds us. . . . His mind, equal in endowments to the task, would need to grow and to have time for growth. . . . He had no knowledge proper of the world: had to find out the time to look for the sun and when to expect its setting; the moon's coming and going; the seasons to plant and harvest; the means of protection from rigor of weather, heat, and cold; the ores and metals, how to make tools and how to use them; what was good for food and how to capture it and prepare it—everything. . . . Knowledge would increase from age to age; would become more accurate; would open new fields of discovery; would multiply means of warfare." And, as for the holiness of Adam, he was "innocent, without guilt," not having the taint of sin, but possessing "capacity to know and love God, capacity to know and feel obligation to the right, direct and spontaneous movement of the affections toward God." These positions, it is unnecessary to say, will not satisfy the evolutionist, who rejects the story of Eden and otherwise explains the existence of man and the presence of sin in the world. Yet with his unscriptural and unwarranted views we are happily not concerned in this notice, and it is wholesome to find, in these times of rampant speculation, such a whole-hearted allegiance to the historicity of the Creation and the Fall as is implied in the opening sections of Bishop Foster's book. The discussion which follows, under the caption "What is Sin?" is too voluminous to permit of more than a

few scanty allusions. Such master-minds as Shedd, Bushnell, McCosh, Whedon, Edwards, and Hodge are made to pay contribution to the discussion in various weighty extracts. The view advocated by the bishop as to the nature of sin is that it originates in the act of the will. But the position of certain thinkers is wrong, he holds, that desire is an act of the will. "Desire is a feeling which arises in the soul wholly irrespective of the will; a feeling which is wholly involuntary when an object is presented which for any reason is agreeable. It is simply a feeling awakened by the object. . . . It is an action on the will, but not of the will. It can have no moral quality until it is taken up by the will and results in a free choice or rejection." But the location of sin in the desire, it seems, has been a favorite position with the Calvinists. "This idea," writes the author, "runs through all Calvinistic theology from Augustine down, and comes to great prominence in Edwards on Original Sin, and also in his treatment of the Will. It is designed to locate sin in the disposition or inclination or desire back of every volitionary act, but to connect it with the will by identifying these states with the will." The question, it is evident, is a psychological one, and stands as one of those instances in which metaphysics impinge upon theology. As for the proofs of freedom which are presented by the author, we find them to be "consciousness," the fact "that we are responsible for our acts," and the further fact that "the Scriptures affirm freedom as power to the opposite." Such objections as are made to this view of freedom the volume meets with respect but with vigorous reply. The theory of freedom "fits to all the facts of existence, furnishes the indispensable conditions to responsibility, lays the foundations of moral government, accords with intuitive convictions, is in harmony with consciousness, gives function and authority to conscience, makes the restraints and demands of law just, satisfies the dictates of reason, agrees with experience, harmonizes with revelation." In the concluding section of the volume, to which nearly two hundred pages are devoted, the topic is that of "Punishment." This is defined, in words whose italics indicate their importance, to be "that suffering which is inflicted upon a person because of some ill desert which is supposed to attach to him in view of a transgression of moral law perpetrated by him, and expresses the displeasure of the lawgiver against him on account of his act." To the doctrine held from the time of Augustine till Hodge that "all men are depraved by inheritance from Adam, and by means of his first sin," the author gives his "unqualified assent." But the claim that this inherited depravity "involves us in personal guilt" he denies. Replying to the "Princeton theory" and to other Calvinistic views as to the results of Adam's sin, he exalts the Arminian teaching as the correct position. "Coming through Adam as our natural head, we partake of his fall, inherit his degenerate and corrupt nature, his tendency to evil—a tendency so deep and radical that it would, unhindered, inevitably carry us to utter death. . . . Thus we are found to agree with those who hold to congenital depravity, as to

the fact and source of it, while we deny its guilt as hereditary." As to the theories of the atonement there are, in fact, but three—the moral influence, the satisfaction, and the governmental theories. And the last is the only view consistent with the doctrines of Wesleyan Arminianism. "Certain cardinal doctrines of the Wesleyan soteriology are very conspicuous and entirely settled. One is that the atonement is only provisory in its character; that it renders men salvable, but does not necessarily save them. Another, and the consequence of the former, is the conditionality of salvation. Nor is this such as Calvinism often asserts, yet holds with the monergism of the system, but a real conditionality in accord with the synergism of the truest Arminianism. On these facts there is neither hesitation nor divergence in Methodism. With these facts the atonement of satisfaction must be excluded from her system of doctrines, and the rectoral theory maintained as the only doctrine of a real atonement agreeing with them." We have said enough in these extracts to show the wide scope of the bishop's treatment, his full acquaintance with the differing schools of theological thought, and his firm devotion to the views of the Arminian faith. It is a matter for congratulation that another volume is added to the series he has long been completing, and that the outlook is encouraging for still further fruit in his old age. As a theological teacher, we may again repeat, he deals with majestic truths. Disdaining the commonplace—like the eagle which despises the lower air—he moves in the higher altitudes of thought, and the Church is benefited in his excursions.

Honey from Many Hives. Gathered by Rev. JAMES MUDGE, D.D. 12mo, pp. 331. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

It would hardly be unorthodox to say that the author, who is the hereditary product of generations of godly character and holy living, has a natural appetency for such spiritual pabulum as fills this book. With an exceptional genius for reading, he has roamed during his whole lifetime through the richest fields of devotional literature to be found anywhere in the Christian ages. His intellectual and his spiritual instincts are both so keen that his discriminating judgment and power to select the best are well-nigh infallible. For going through books and sifting the wheat from the chaff he has few equals. In this book there is nothing but the finest of the wheat, spiritual nutriment of the choicest sort, gathered from the master-thinkers and master-saints of fifteen centuries —from St. Augustine to Dean Goulburn. Not the least excellent and pleasing thing is the admirable portrait of the author, which faces the title-page. The appealing Salutatory and the chapter on Devotional Reading which begin the book are full of momentous truth and well-reasoned spiritual wisdom. Of the *Theologia Germanica*, one of the greatest devotional treatises of the world, Luther wrote: "Next to the Bible and St. Augustine no book hath ever come into my hands whence I have learned, or would wish to learn, more of what God and Christ and man

and all things are." Of the same treatise Baron Bunsen said: "With Luther I rank this short treatise next to the Bible, but unlike him I should place it before rather than after St. Augustine." Of Rutherford's Letters Richard Baxter said: "Hold off the Bible, such a book the world never saw." Dr. Mudge's book contains the cream of the literature which Luther and Bunsen and Baxter praised so highly, as well as the cream of other most valuable devotional literature. To add together their praises and apply the sum of them to the book before us would be almost mathematically correct. The volume is worthy to lie on many a table next to the Bible. If it shall have the wide sale which it eminently deserves, it will help a host of people to high thinking and holy living; multitudes will so love and prize it as to make it their daily companion and be unwilling to part with it for many times its price. In a time when much trash and chaff are issued under the name of religious literature, this wholesome, substantial, and nutritious book full of matter which is fittest to survive, is indeed a godsend. In no day since the world began has there been greater need to plan for spiritual meditation, and to promote the devotional temper, than in this bustling and breathless time, when men are so busy making a living that they do not have time to live. Want of thought makes a starveling piety and empty souls. *Honey from Many Hives* would be one of the sweetest and most sacred gifts that could pass between two mortals. Those mature saints who already love the best would have a satisfying feast, and those who are struggling and need help would find it here. Of the many great spirits whose richest thoughts on religious themes are collected in this book, we confess that F. W. Faber has for us a central insight, a sanity and practical good sense, a tender and delicate appreciation of the soul's most sensitive needs and finest possibilities, which make his words exceptionally precious. Not for a hundred years may a book superior to this, of its kind, be expected to appear.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Eternal Building; or, The Making of Manhood. By GEORGE T. LEMMON, author of *Better Things for Sons of God.* Crown 8vo, pp. 380. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.50.

The author sends forth his message in the hope that it may aid those who read it to "manufacture themselves into such men and women as the world delights to crown and God joyously receives to himself." He says, "I have tried to make just such a book as I wish *now* I had got into my hands fifteen years ago." The lessons of the book are delivered largely by illustrations, stimulating the young to noble effort by marshaling in splendid procession the sublime achievements of the great and the good which constitute the grandeur of human history. He uses the inspiration of the concrete instance because, he says, "I find that snugging up to a little coal fire imparts far more warmth to my chilly body than any number of eloquent lectures on the awful consuming heat of the sun;

hence in this book I have tried so to put my thought that the reader may find himself hugged up close to the great warm heart of the master builders of the past, and be, by that embrace, aroused to work mightily and build grandly for himself. What one man has done must always stir and nerve another." Part of the impulse to build this book came, we are told, from Dr. J. W. Lee's *The Making of a Man* and Dr. O. S. Marden's *Pushing to the Front*. For description of the contents and distinctive character of the book we can do no better than reproduce what has been written elsewhere. The works of Samuel Smiles have inspired many a young life to nobler achievement. Later Dr. William Matthews and Dr. O. S. Marden have splendidly imitated the Englishman. The Christian press and Christian workers have given unstinted praise to these works, and labored zealously to place them in the hands of our youth. Yet all have been conscious that from the Christian standpoint there was a lack in these good books. They stop short of the full word and the full man. They inspire for time, but decline to face eternity. Character is eternal. Religion is essential, not elective. This is the fact that is squarely faced in *The Eternal Building*. The full measure of a man is drawn, and the book is such a one that a pastor or parent can put into the hands of thoughtful young people, confident that it will not only spur them to amount to something in this world, but open their eyes to the demands and opportunities of the other world. This book is a new departure in works on character building in the magnificent tribute it pays to the heads of the young people of this generation. It aims to feed as well as spur the mind. It seeks to lead the host of young brain builders to grasp the *why* of the world and the race, and thus put before them the larger reasons for their great exertion. Certain divisions of the work face the knottiest problems which philosophy has to meet, and handles them in a way to inspire young thinkers to the proper use of their brains. The book is built in six chapters well subdivided. The opening chapter, "The Discovery of the Building," tersely arrays the builders of palaces, nations, science, and religions, discovers man, and portrays "The Wonders of the Builder." The second chapter, treating of "The Physical Basis of the Building," demands "A Good Animal," tells "How to Become a Good Animal," describes "The Hand and Head of the Builder" and "The Marvelous Provision for the Body." Here, also, the author dares to face the "Destroyers of the Building," and in trenchant pages strikes tobacco, intoxicants, and the dance. The third chapter describes "The Social Provision for a Great Life." "Companionship," "The Contest for Existence," "The Science of Success," "Good Manners," "Cheerfulness," "Promptness," "The Purpose of Man's Social Endowment," and "The Wonders Before Us" are the well-wrought subdivisions of this chapter. "The Dome and Its Wonders" is the title of the highly intellectual fourth chapter; its divisions tell of "The Need of Large Brains," "The Brain an Inheritor," "The Mind and the Truth," "The Quest of Truth," "Why Start with God?" "Will Power," "Pa-

tience," "Tact," "Getting Wisdom Under Cover." The fifth chapter enters "The Temple Within the Dome," introduces conscience as "The Superintendent of Construction," climbs "The Ladder of Self-evident Truth," makes "The Great Affirmation" of Christian philosophy, and thoroughly studies "The Nature and Culture of the Monitor" and "The Problem of Temptation." The last chapter tells of "The Wonderful Tenant of the Building," describing his whence and whither, "The Hunger of the Tenant for Love," "The Power of Love," and "The Thirst of the Tenant for Power," and arousingly closes with "Faith the Conqueror." A remarkable abundance of quotations indicates the author's familiarity with literature. A fiery intensity makes the pages glow, and floods of varied matter flow like streams of molten lava from a volcano. For a sample of the nervous and impetuous style we reproduce the pictures of what Alexander and Cromwell and Napoleon did: "Young Europe has long been the toy of Asia. Attica has been the buffer on which the worst blows and woes have fallen. But Attica is now divided. A young ruler, with a state like 'Little Rhody' at his back, comes to the fore. Demosthenes may thunder against him, but he becomes master of Greece. Hitherto Europe has defended herself as best she could against the invading hordes of Asia. This boy, with a sword between his teeth, will beard the Asiatic lion in his den. At Arbela the champions of two continents cross lances. Darius, with the blood of the Medes and Persians, and the million sons of Babylon, Nineveh, Susa, and the Ganges is on one side. The army of Europe has less than fifty thousand—and Alexander. It is twenty to one, but the one wins! Night finds Darius dead; Persia, the last great oriental monarchy, lies a wreck; Asia is in the dust; Europe in the saddle, the master, and to remain the master through the momentous centuries of the history of the race. Behold what one man can do! England is in shame. A tyrant is on the throne, and brother knaves are the masters of the kingdom. The Reformation is born, and the foundations of the future are being swiftly laid. Which way will England swing? To Rome or to the Reformation? Will Catholicism or Protestantism master the commerce that is to spring up like magic at the touch of coming discoveries and inventions? Will the New World become the child of Rome or of the Reformation? No man can tell, yet these are the questions that are to be settled. Then a sturdy farmer leaves his plow and wins his way from a captaincy in to the commandership of the Parliamentary army, assists in the destruction of the royal disgrace of England, when Parliament itself goes wrong dares to turn it out of doors, and as there is none else to uphold the authority and power of the English nation shoulders the burden himself, and as Lord Protector of the Commonwealth makes the peace of a master with all the enemies of England, wins for Britain that supremacy of the sea which she has never yet resigned, 'arrested the sails of Libyan pirates and the persecuting fires of Rome,' humiliates Spain, the sponsor of Romanism, extorts from France the protection of her Protestant peo-

ples, and proclaims in the ear of the prophet that because of him England and America shall be Protestant, and the rule of the world shall be theirs. Cromwell was the maker of modern England, and to him, with William of Orange and Wolfe at Quebec, we owe our inheritance in this land of freedom. Paint this Puritan, 'warts and all'—for there were warts on his character as well as on his face—but still look ye, behold what a man can do! Europe is a seething caldron of discontent. Kings and people have been emancipated from the power of the priesthood, but have not apprehended that law of mutual dependence that is the parent of enduring liberty. Power being in the hands of the kings, they have used it to grind the people into a fury of madness. In France the storm bursts. For centuries the Church and the State have been one, and the prime minister often a prince of the Church; now against the Church as well as the State the mob turns. Hell vomits all its brood of devils upon the unhappy land. The State is overthrown, and the heads of king, queen, and princes glut the guillotine. Church doors are walled up, for religion is no longer needed. Reason is enthroned, and men shall be their own gods. But man makes a poor god. Reason without righteousness is insane, and red-handed, blood-hungry fiends terrorize Paris and spread their infernal contagion throughout France. They who seize the sword shall perish at its edge, and self-constituted leader after leader is rushed through the terror to his death. For six years this satanic intermittent fever devastates the land; then the master appears. Those who have danced in blood through every street in Paris now look into the mouths of shotted cannon. Diabolism falters. Hell is cowardly. Five feet one of man, with a sword in his hand, sends them scurrying to cover. The Directory plays its part, but only to make still more evident the need of a strong hand to cut the social cancer to the roots and save the body national. The Eighteenth of Brumaire ungloved that hand. Bonaparte is in the saddle. He crushes the mob and brings France to order. As First Consul he reconstructs society and the State, and after centuries of deficits surprises the nation with a surplus revenue. He inaugurates an era of vast public improvement, gives France its legal wonder—the Code Napoleon—and bids reason pull down its blood-spattered images and hearken to the voice of the Church again. Then follows the empire and the overturning of the thrones of Spain, Sweden, the Netherlands, the Italian principalities, and the quakings in the houses of Hapsburg, Hohenzollern, and Romanoff. Only England trembles not, and her mighty exertions save her only because she has three men—Pitt, Nelson, and Wellington—while France has but one. Waterloo crushes the Corsican, but not until he has been used to teach the common people their power and make impossible the continued exercise of the old power of the kings. Look at this man, mighty in shame and in honor, so great, Victor Hugo said, as to 'embarrass God,' and behold in this maker of France and map-maker of Europe what a man can do!" In his protest against social dancing the author

truly says, "No Church in Christendom commends, or even excuses, the dance. All unite to condemn it;" and in confirmation he quotes prominent bishops of the Protestant Episcopal Church—Bishop Hopkins, of Vermont, as follows: "Dancing is chargeable with waste of time, interruption of useful study, the indulgence of personal vanity and display, and the premature incitement of the passions. At the age of maturity it adds to these no small danger by late hours, flimsy dresses, heated rooms, and exposed persons, while its incongruity with strict Christian sobriety and principle, and its tendency to the love of dissipation are so manifest that no ingenuity can make it consistent with the covenant of baptism." Bishop Meade, of Virginia, as follows: "Social dancing is not among the neutral things, which, within certain limits, we may do at pleasure, and it is not among the things lawful but not expedient, but it is in itself wrong, improper, and of bad effect." Bishop McElvaine, of Ohio, about the dance and the theater, as follows: "The only line I would draw in regard to these is that of entire exclusion. The question is not what we can imagine them to be, but what they always have been and will be and must be in such a world as this to render them pleasurable to those who patronize them. Strip them bare till they stand in the simple innocence to which their defenders' arguments would reduce them, and the world would not have them." Bishop Coxe, of Western New York, as follows: "The enormities of theatrical exhibitions, and the lasciviousness of dances, too commonly tolerated in our time, are so disgraceful to the age and so irreconcilable with the Gospel of Christ that I feel it my duty to the souls of my flock to warn those who run with the world to 'the same excess of riot' in these things that they presume not to come to the holy table. Classes preparing for confirmation are informed that I will not lay hands knowingly on anyone who is not prepared to renounce such things with other abominations of 'the world, the flesh, and the devil.' Let all such choose deliberately whom they will serve, and if salvation be worth striving for, let them be persuaded to a sober life, to self-denial, and to the pure and innocent enjoyments which the Gospel not only permits, but which it only can create." He quotes also from the Plenary Council of the Roman Catholic Church assembled in Baltimore: "We warn our people against those amusements which may easily become to them an occasion to sin, and especially against the fashionable dances which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morals."

Ecce Clerus; or, The Christian Minister in Many Lights. By a Student of the Times. 12mo, pp. 341. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.50.

It is a living and powerful institution which this book describes. Whoever is observant of the progress of human society and is inclined to analyze the forces that contribute to its growth will include the Gospel ministry as chief among these molding and elevating influences.

Or, as the author of this important volume declares in his opening sentence, "The birth of Christian civilization, properly so called, was coincident with the beginning of preaching, and the leading factor in the moral and intellectual progress of mankind, since the hour when 'times of refreshing' began to be given 'from the presence of the Lord,' has been the Christian ministry in all that wide and varied field of activity and conquest in which it has progressively unfurled the flag of occupation." Because of the conspicuous influence of this holy institution frequent volumes upon the nature, history, and success of the ministerial calling are always to be welcomed, and particularly if they possess the breadth and vigor of the "treatise" now under notice. The work is succinctly stated by the unnamed author to be "an attempt to deal with some pressing present-day problems having their incidence within the sphere of religion and holding peculiarly intimate relation to the ministerial calling." And to this end stricture is sometimes necessary throughout the volume. "Fidelity to its aim in this regard makes it a more or less free and candid criticism of the spirit, status, functions, methods, and achievements of the Christian ministry, viewed in the light of the New Testament and the special requirements of the age." The second chapter, entitled "Domination of Type in the Ministry," as an illustration of this spirit of honest scrutiny, sets forth some of the evils that inhere in denominationalism. "Peculiarities of doctrinal belief, or of Church polity and usage, though formerly held with more zeal and tenacity than at present, when, indeed, there is a growing tendency to regard them as a vogue of the past, have left their impress deep and broad on most present-day Churches, giving to the whole expression of their religious life that distinctive tone and color which a stranger instantly detects. Even the culture which has been defined as 'the complete spiritual development of the individual,' and, again, as 'the compensation of bias,' does not enable the representatives of sectional Christianity to entirely escape the denominational lisp or conceal the denominational livery. Men who stand among their brethren like Saul among the men of Benjamin, head and shoulders above them all, get to some extent warped and twisted in their intellectual growth and moral sympathies by the limits, restrictions, and omissions of a creed and a polity which are necessarily narrower and shallower than the whole Christian teaching and discipline—the precious *depositum* of Him who said, 'The words that I spake unto you are spirit and are life.'" The position of the chapter, it seems to us, is well taken; and, while the retention of doctrinal statement must ever be necessary for the perpetuity and growth of the denominations, yet the ideal is in truth the recognition of the fact that true orthodoxy "is not so much a faultless logic as a perfect Christian love." In the sixth chapter, under the caption, "The Bugbear of the Present-day Evangelical Pulpit," the author discusses the question as to whether the doctrine of future retribution is neglected by the evangelical pulpit of the day. The doctrine, he holds, is "no figment of the mediæval

fancy," but is definitely stated in the New Testament. And there is "no theodicy in silence," or excuse for lack of speech because of "the alleged difficulty of reconciling the execution of eternal penalty on the ultimately lost with the infinite compassion and goodness of God." At present the doctrine of future retribution seems the one in "the hot crucible of controversy." For, as the author writes, "there is scarcely any Protestant Church or denomination within the limits of Christendom that is not more or less agitated by the question as to the final state of unrenewed souls; and of course the natural consequence of this uncertainty is silence all round—profound, oppressive, ominous, almost unbroken silence." That the Gospel is the sole solution of the present social problems is emphatically shown in the eighth chapter, "The Christian Ministry and the Masses." Writes the author: "When the Christian Church and ministry are resolved to stand fearlessly full front to the obvious duty of the hour, they will put themselves unequivocally on record against all forms of evil that antagonize and imperil the present and eternal well-being of the people, degrading and cheapening their toil, debasing their social pleasures and amusements, corrupting their morals, draining their resources, cursing and embittering their lives. . . . Specifically against war, intemperance, licentiousness, greed, gambling, narcotism, and vile literature will the warning word of an awakened ministry be definite, decisive, outspoken, continuous." Of the fifteen chapters of the book others are equally important, but must be passed by with a simple mention, in the belief that their titles will prove self-explanatory. Some of them are: "The Minister in the Making;" "The Cardinal Functions and Leading Requisites of the Christian Minister;" "The Theme of Preaching;" "Missions and Missionaries of the Twentieth Century;" "The Itinerant and Settled Pastorates Compared and Contrasted;" "The Popular Preacher;" "Ministerial Health and Hygiene;" "The Minister in Age, Retirement, and Death." In the discussion of the various cognate themes which naturally arise, many of the great leaders of the Christian ministry throughout the centuries pass in review before us. Thus we look upon the stalwart figures of Chrysostom and Columba, Augustine, Athanasius, and Xavier, Brainerd and Eliot, Luther and Whitefield, Matthew Henry and Cardinal Newman, Simpson and Punshon, Spurgeon and Booth, Robertson and a host of other worthies whose inspired eloquence has transformed the world. Their heroism in the face of danger had its illustration in the case of Cuthbert, whose boat was driven by a snowstorm on the coast of Fife. "'The snow closes the road along the shore,' mourned his comrades; 'the storm bars our way over sea.' 'There is still the way of heaven that lies open,' said Cuthbert." And their superiority to poverty was instanced in the instance of Wesley, who, while on an early visit to Cornwall, was not invited by the people to a meal. "Finding that the bushes by the wayside yielded a plentiful supply of ripe blackberries, he records his heartfelt thankfulness to God that the needs of the body are met in this way by the free

bounty of nature." With this inadequate outline of a really important book we must now be content. No one who had read the work, though he were hostile to Christianity, could cherish a low idea of the purpose and the majesty of the ministry. It is a wholesome volume for the preacher to keep—and keep open—upon his study table. In its reading he will be stimulated to a greater struggle after the realization of his best ideals. As an addition to the existing text-books in the department of pastoral theology it is also deserving of consideration. Why its author has chosen to conceal his identity from his readers he does not inform us. Certainly his work, in its encyclopedic character, indicating years of research, and in its attractive presentation, is that of which any might be proud. He has not gathered alone in Methodist fields, and the clerics of all denominations might read his conclusions to advantage. The times are not those for a hireling ministry and for a fustian oratory in the house of God. The age needs the best prophets whom God may call and empower, and to their equipment, so far as human helps can go, this volume certainly contributes.

A Study of English Literature. By WILLIAM HENRY HUDSON, Professor of English Literature in Leland Stanford, Jr., University. 12mo, pp. 31. New York and Boston: T. Y. Crowell & Co. Price, cloth, 35 cents.

In this address Professor Hudson sets forth the profit and delight to be found in cultivating a love for great books. A few quotations may show its drift and quality. Here is what Macaulay once wrote to a little girl friend: "I am always glad to make my little girl happy, and nothing pleases me so much as to see that she likes books; for when she is as old as I am she will find that they are better than all the tarts and cakes, toys and plays and sights in the world. If anyone would make me the greatest king that ever lived, with palaces and gardens, and fine dinners and wines and coaches and beautiful clothes and hundreds of servants, on condition that I should not read books, I would not be a king. I would rather be a poor man in a garret with plenty of books than a king who did not love reading." "In studying literature, which is essentially an interpretation of life," says Professor Hudson, "we come to approach life from many sides, and to regard its problems and its possibilities in various lights and from different points of view, as we take up, provisionally, the angle of vision now of this writer and now of that. In this way we create about ourselves an atmosphere of fresh ideas; prevent our minds from becoming stagnant and inert; and save ourselves from lapsing into the narrow sectarianism, the conventional routine in which most people are content to live. The purpose of good reading is, therefore, to broaden and freshen, to arouse and dilate the mind, by bringing it into touch with the best which has been thought and said in the world; and to accomplish this is more than to furnish 'little hoards of maxims' for the various emergencies of existence, or to formulate codes of directions for the crises through which we may be called upon to pass." Again the author says: "A large part of the culture-value of

literature lies in the fact that through our study of great books we are enabled to get into close and immediate individual contact with some of the largest, freshest, and most magnetic personalities the world has ever known. In books, as Wordsworth phrased it, we 'drink the spirit breathed from dead men to their kind;' and in our own free and intimate relationship with that spirit lie their true potency and value. We may complain, as I have said, of the deficiency in original vitality characterizing most of those whom we daily meet, and we may be only too keenly aware of a similar poverty and shallowness in our own natures; but it is open to us to enjoy, if we will, constant association with some of the strongest and richest spirits of our race, and to turn thereby an unbroken current of tonic and vitalizing influence upon our lives." To make literature a thing of worth to us we must overcome indolence and inertia, and seek our pleasure in the things which are large and pure and ennobling and true, though these at the outset may seem above our reach. It is easy enough to be content with our present level or sink to a lower, for it takes no effort to slide down hill. But the only noble joy of life is in climbing up. Cultivate then a relish for the best things, reach after and appropriate them. Hear Professor Hudson: "Once learn the secret of Beethoven or Handel; once, as William Watson says, 'take Schubert's songs into your brain and blood,' and the silly jingle of waltz music will bring you nothing but disgust; once enter into the spirit of a Millet or a Watts, and the pictures which used to satisfy you will satisfy you no longer; once make Shakespeare, Carlyle, Tennyson your friends, and the foam and froth and scum of the everyday trash of the printing press will have no meaning for you, no charm. Such is the discipline of what the Greeks called 'the greater things;' they are exigent and jealous; they impose their conditions; we take up our dwelling with them, and with them alone thereafter is it possible for us to live. Never forget that such self-culture as this means the development within yourselves of the capacity for higher and truer and more lasting enjoyment. The discipline may, indeed, be severe, but the prize is one the value of which cannot be measured by any common standard. It may be hard to climb the narrow and rocky path, but think of the glorious prospect that gradually unfolds itself before you as you rise step by step into the pure air of the sunlit mountain top." One more quotation will suffice: "The noble literature of our common English tongue—the grandest, richest, most varied literature the world has ever produced, the literature of which every English-speaking man and woman should be justly proud—is yours by simple right of inheritance. Think of the significance this simple fact may have in the development of your lives. You can have Chaucer and Fielding, Scott and Thackeray, Dickens and Lamb for your boom companions; Shakespeare and Jonson, Jane Austen and George Eliot, Carlyle and Browning and Tennyson for your intimate friends. To the bright world of the Elizabethan drama you already hold the key. Your spirit may catch fire at the glowing pages of

Shelley and Kingsley; by the wisdom of Bacon and Burke, of Wordsworth and Matthew Arnold, you can fertilize and enrich your minds. You may wander with Pepys about the quaint streets of old London; you may listen to Johnson and Goldsmith and Reynolds as they chat together at their club. The pensive minor melodies of Gray and Collins and Cowper; the broad and breezy lyricism of Burns; the witching cadences of Coleridge and Swinburne; the massive choral harmonies of Milton; the subtle music of Spencer and Keats, of Rossetti and William Morris—by these, if you will, you may be haunted as you walk your daily path. Nor is this more than the merest hint of the privileges that you may enjoy. These men, and an innumerable multitude of other great and magnetic spirits, offer you their wit and wisdom, their inspiration and strength. Let nothing deter you from entering into this magnificent birthright and claiming it as your own."

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

From the Himalayas to the Equator. Letters, Sketches, and Addresses, giving Some Account of a Tour in India and Malaysia. By CYRUS D. FOSS, D.D., LL.D., One of the Bishops of the Methodist Episcopal Church. 12mo, pp. 262. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, $1.

A survey of the missionary work of the Church, such as this volume gives in part, is not without its benefits. The reader thereby gains new information as to the needs of the different fields which are under discussion, grasps more vividly the magnitude of the modern missionary movement, and gathers fresh confidence in the final triumph of the Messiah throughout the heathen world. It is a matter of satisfaction that this sketch of missionary travel from the pen of Bishop Foss effects these results to such a large degree. The bishop's visit to India, as it is hardly necessary to say, was for the purpose of such official administration as was enjoined upon the episcopal board by the General Conference of 1896. Methodism in that wonderful land, he writes, has been built upon "broad and solid foundations," having reason "to hold in grateful and lasting memory the names of William Butler and William Taylor." And he further adds: "That the foundations of Methodism in this empire have been solidly laid is plainly indicated in many ways, among the rest in these—the variety, thoroughness, and excellence of its educational system for both natives and Europeans, extending from the kindergartens and the humblest village schools, through regular gradations, to a well-equipped and creditable theological seminary; and also by its thorough utilization of the Methodistic polity, doctrines, and experience which have been in every land the vital forces of Methodism from the days of John Wesley until now." To the high worth of the native and foreign workers who have toiled to establish the Church in the midst of the dense heathenism of India the bishop pays a merited tribute, even finding among them additions to his "private Eleventh of Hebrews," his "personal roster of the heroes of the faith." One instance of rare devotion is

that of Hasan Raza Khan, once a Mohammedan and now presiding elder of the Kasganj District in the Northwest India Conference. "He is living on forty rupees (about thirteen dollars) a month, and trusting the people of his district to give it. He is a man among men, respected by foreigners and natives alike. Because of his intelligence and influence he was appointed one of the Board of Commissioners of her majesty's government, for the zillah in which he lives. Appreciating his ability and integrity, the Board of Commissioners said to him one day: 'We have chosen you as secretary to this board. Your work shall be limited to five hours per day; we will give you one hundred and twenty-five rupees per month' (more than three times what he was getting) 'and the position will bring you large influence.' He promptly replied, without the slightest change of countenance, 'I am secretary to the Lord Jesus, and I cannot accept any other office.'" Of the results which have followed the labors of Methodism in India the bishop also speaks in emphatic terms. "The collective judgment," he writes, "I have formed is about this, that Christianity and the Methodist type of it, in India, have brought forth in this generation a volume of Christian evidences of greater value to the world than all the volumes of Christian evidences that can be gathered from the libraries of the theological seminaries of both hemispheres; that in our time . . . the Christian religion has so taken hold in the vast empire of India, among nearly three hundred million people, as almost to enable the careful observer to see the footprints of the ever-living Christ all over that land." As an impressive illustration of the power of the Gospel to save, our traveler writes of the baptism, "at the Hathras mela, or camp-meeting in northern India," of "an old gray-haired man who for many years had been a fakir, but had forsaken his idolatry, and was sitting at the feet of Jesus." When about to receive the baptismal rite, as his final break from idolatry he took off his rosary and cast it down, "as though to say, 'My heathenism is at an end; tell my friends in America that my only trust is in the precious blood of the Lamb.' . . . His name had been Bharat Das (Fighting Servant), but he had it changed to Krist Bal Das (Strong Servant of Christ.)" Under the inspiration of such sights as this the bishop is led to quote from the Minutes of the Central India Conference the statistics representing the growth from 1887 to 1898, as embodying "the most astonishing statement of progress in God's work on earth" of which he has personal knowledge. We may not cite at length much more that is of importance in this record of episcopal travels—including a description of the stupendous scenery of the Himalayas, sketches of the famous architecture of India, a graphic portrayal of the poverty, degradation, and superstition of the land, the outlook in Burma and Malaysia, and the impressions gathered in a passing visit to Japan. Those who read the volume will find that the manifold activities of India Methodism include work in the departments of education, publication, and evangelization, as also in the particular branches wherein the Woman's Foreign Missionary Society

is meeting with such large success. And all who read must be impressed anew that a white harvest waves in the land of the Ganges for the reapers of the Lord. India has long since been called "our greatest mission;" and this worthy volume should inspire a new interest in its evangelization, larger gifts for the support of its workers, and a firmer belief in the adaptation of the Gospel to its degradation and darkness.

Unforeseen Tendencies of Democracy. By EDWIN L. GODKIN, M.A., D.C.L. 12mo, pp. 265. New York: Houghton, Mifflin & Co. Price, cloth, $2.

The ideal has not been reached in human government, and undoubtedly will always remain a theorist's dream. We do not therefore understand that Dr. Godkin in his present work is grasping after the unattainable, as he enumerates in unsparing words some of the defective features of democratic rule. How to improve upon these weaknesses in a form of government which most comports with the tastes and ambitions of free men seems rather the purpose of the present authorship, as it should be the aim of all good citizens. Democracy, says Dr. Godkin, in his Introduction, "has failed to realize a good many expectations about its conduct of government. Nearly all the philosophers, from Tocqueville down, and especially the English radical of the earlier part of the century, would be surprised by some of its developments. No democratic State comes anywhere near their ideal. Unexpected desires and prejudices have revealed themselves." To enumerate the defects which the author discovers, without the possibility of particular comment, is all that the present opportunity permits. "The really alarming feature connected with the growth of democracy," we are told in the chapter on "Equality," is the fact that "it does not seem to make adequate provision for the government of this new world." The rule of the ancient democracies was to secure the best available talent, giving the chief places to men who had already won success in some field of action. But "the disregard of special fitness, combined with unwillingness to acknowledge that there can be anything special about any man which is born of equality, constitutes the great defect" of the present. In his chapter on "The Nominating System" the author next traces a process all too familiar and deplorable. After writing of the decreased interest of the individual in politics he says: "The result of this is that the work of choosing party candidates through the nominating machinery has fallen, as it were naturally, into the hands of an idle class, which either loves political intrigue or does not look further in politics than salaried offices, and a large portion of which consists of men who either have failed in life or have never had any regular occupation. In their hands the work of nomination has been reduced to a sort of game, of considerable complication, beginning with the holding of primaries, fraudulent or very thinly attended, and conducted solely with the view of turning out a result secretly determined beforehand, either by a small knot of persons termed the 'machine,' or by a single person known as

'the boss,' who directs the whole operation." The present system, he further argues, is "the great canker of American institutions," and cannot be "long practiced without changing the structure of government"—though the problem is one whose solution is yet to be determined. The chapter on "The Decline of Legislatures" shows the functions of the Roman Senate, "the prototype of all modern legislatures," traces the practices of the British Parliament, and indicates the contrasts of our American legislative system, including the declining character and competency of our representatives. "At present, as far as one can see, the democratic world is filled with distrust and dislike of its parliaments, and submits to them only under the pressure of stern necessity. . . . If we may judge by these signs the representative system, after a century of existence, under a very extended suffrage, has failed to satisfy the expectations of its earlier promoters, and is likely to make way in its turn for the more direct action of the people on the most important questions of government, and a much-diminished demand for all legislation whatever." In his chapter on "Peculiarities of American Municipal Government" the author writes of many evident and grievous evils. In the consideration of "The Growth and Expression of Public Opinion" he also shows the decline of a great corrective and inspiring force. Any attempt to mold public opinion on religious, moral, or political questions through the agency of authority "is almost certain to prove futile." In a word, "the one thing which can be said with most certainty about democratic public opinion in the modern world is that it is molded as never before by economic, rather than by religious, or moral, or political considerations. . . . There is not much respect that can be called a political force left for any reigning family. There is a general indifference to all forms of religious worship, or at least sufficient indifference to prevent strong or combative attachment to them." The world "is now governed mainly by ideas about the distribution of commodities." His final chapter Dr. Godkin entitles "The Australian Democracy," in which he points out the contrasts between the condition of that government and our own, and shows the favorable circumstances under which Australia is making the democratic experimentation. With this brief outline of a noticeable volume we must here be content, repeating the conviction that the author has a commendable aim in its issue. Not as a pessimist and an alarmist does he seem to have written, but as a clear-eyed critic of gross evils that impair the public success. If there were only a grain of truth in what he charges the stricture would deserve notice, but under the actual circumstances the opportunity for intelligent and devoted citizenship seems unlimited.

The Tragedy of Dreyfus. By G. W. STEEVENS. 12mo, pp. 291. New York and London: Harper & Brothers. Price, cloth, $1.25.

This book, by the powerful writer who came to fame by his vivid volume, *With Kitchener to Khartoum*, contains a dramatic narration of the proceedings of the court-martial at Rennes, prefaced by a summary of

the entire Dreyfus case, and concluding with a thoughtful consideration of the effect of the *affaire* upon the French nation. It is, far and away, the best account of the whole astonishing and shameful business that has been written. One feels, in reading it, how peculiarly French the strange, wild, frenzied history is, and looks with gloomy apprehensions toward the future as he listens to Mr. Steevens's closing words: "Poor France! Her government paralytic, her army cankered, her press putrid—what remains to her? The Church? The Church remains, but the influence of the Catholic leaders and the Catholic clergy in the cause of anti-Semitism has discredited her among all fair-minded men. The law? The law has been broken and mended to order for the advantage or disadvantage of individuals; and, while the Cour de Cassation has done its duty most honorably under difficult circumstances, lesser magistrates have been found to surrender the law to partisanship or to fear. M. Quesnay de Beaurepaire was one of the highest judges in France, and his silly spitefulness has made him the laughingstock of the world. Then what remains? Why, Rennes! The storm of party bitterness, folly, weakness, knavery has swept over from Paris into its own Lycée; yet Rennes basks unmoved under its sun. Walk down the drowsy streets. Look at the Breton people—the shopkeepers, the blue blouses, the little lace caps over women's faces bronzed with fieldwork. There are yet people in France who are courteous and kindly, simple and frugal and brave, who earn their living and love their kin, and do what the priest tells them, and are ready to die for France. There are millions more of them all over the provinces. Paris looks down upon them, and the whole world outside hardly knows of them, but they are the strength of France. It is theirs to work while Paris talks; to earn what Paris squanders; to heal when Paris wounds. The Dreyfus case is the deepest cut which Paris has scored on the nation's body since 1870, perhaps since 1789. But it has not reached the vitals, and the provinces may heal it as they have done again and again before. The recuperative power of France has ever amazed the world, merely because the world has thought that France spelled only Paris. The provinces do nothing else but recuperate. But that process, especially with a dwindling population, cannot go on forever. There will come in the end a day—and sooner, perhaps, than we think—when Paris will have sucked the nation dry, and the provinces will have no more to give. A nation cannot go on when the bottom is rotten, but neither can it live without a top. And there will soon be no top; Paris rots it as soon as it begins to flower. Presently there will be nothing left but Paris and peasants. France will still be France, but no longer a great power, having nobody left to lead her. And in some ways the demand which these three years of factious frenzy have made on France is more exhausting than any of those from which she has recovered. In 1815 and 1871 it was comparatively easy for a united people to revive after foreign war. After the revolution, when the whole fabric of society was swept away,

there was a great faith wherewith to build up everything anew, and after that the miracle of Napoleon. In 1899, after the Dreyfus case, the great institutions of France still stand, but everybody knows them to be undermined. There is no faith; and because there is no faith there will be no miracle."

James Russell Lowell and His Friends. By EDWARD EVERETT HALE. 8vo, pp. 302. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $3.

The book is embellished with many portraits, facsimiles, and other illustrations. The fifteen chapters are entitled: "Lowell's Boyhood and Early Life," "Harvard College," "Literary Work in College," "Concord," "Boston in the Forties," "The Brothers and Sisters," "A Man of Letters," "Lowell as a Public Speaker," "Harvard Revisited," "Lowell's Experience as an Editor," "Politics and the War," "Twenty Years of Harvard," "Mr. Lowell in Spain," "Minister to England," "Home Again." Lowell was so rich and radiant a personality that he has left in the minds of those who knew him well many a bright reminiscence of himself. His life was so associated and allied with choice and extended circles of culture that "His Friends" are a most distinguished and brilliant company. No more racy *raconteur* or more engaging biographer is alive in America to-day than Edward Everett Hale, who empties the stores of his memory on these pages. Striking in anywhere one falls upon something fresh and lively. Chancing to open to page 135, we light upon a reference to Arthur Hugh Clough, the young poet who came to America and to Harvard, but went back to England, accepted some small government position, and died in 1862. Dr. Hale says: "Clough came to Cambridge, as I have always supposed, in the real hope of adapting himself to American life, or life in a republic, where 'I am as good as the other fellow, and the other fellow is as good as I.' Alas and alas! how many of us have seen Englishmen who tried this great experiment, who made the great emigration, and then were obliged to go back to the leeks of Egypt! So Clough came, but he was apparently too old. . . . He was a charming poet, and I cannot but think a charming companion. Emerson told me an interesting story of him. He was one of a cluster of young men who had taken great delight in Emerson on his visit in 1848 to England. When that visit was over, and Mr. Emerson started for America on his return, Clough accompanied him to Liverpool and bade him good-bye on the deck of the steamer. As they walked up and down the deck together Clough said, sadly, 'What shall we do without you? Think where we are! Carlyle has led us all out into the desert and he has left us there'—a remark which was exactly true. Emerson said in reply that very many of the fine young men in England had said this to him as he went about in his journeyings there. And Emerson put his hand upon the poet's head as they walked, and said, 'Clough, I consecrate you Bishop of all England. It shall be your part to go up and down through this desert to find out these wanderers and to lead them into the promised land.'"

Life of General Nathan Bedford Forrest. By JOHN ALLAN WYETH, M.D. 8vo, pp. 653. New York and London: Harper & Brothers. Price, cloth, $4.

Forrest, the Confederate cavalry leader, was a man of great personal daring who evoked from his soldiers admiration and devotion. His fame rests especially on his escape from Fort Donelson; the desperate charge which saved Beauregard's army from Sherman's vigorous pursuit after Shiloh, in which he was severely wounded; the capture of Murfreesborough with its entire garrison of infantry and artillery; the charge on and capture of Coburn's infantry at Thompson's Station; the capture of the garrison at Brentwood; and the relentless pursuit of Streight's raiders, which ended in the surrender of those gallant Union raiders to him. This book is dedicated to Emma Sanson, the brave Southern woman who rode with General Forrest in the engagement at Black Creek, May 2, 1863, and by guiding his men to an unguarded ford enabled him to capture Colonel A. D. Streight and his command. It is written with the passionate enthusiasm which the South always showed toward its heroes, and Forrest is declared to be "one of the most famous fighters and leaders of cavalry or mounted infantry whom the war produced on either side," and also "one of the most remarkable and romantic personalities of the war," and "one of the ablest soldiers of the world." The author defends certain portions of the book which testify to Forrest's harshness and violent temper, and which might be regarded as detracting from his reputation as a man. The biographer has endeavored to paint him exactly as he lived, with his weaknesses, faults, and shortcomings, as well as his noble qualities. The preface concludes with the following gratifying statement: "Happily for all, the bitterness engendered by that fratricidal struggle has passed away, and while Forrest took the Southern side and fought to the last with desperate energy and intensity of purpose unsurpassed, his history and fame are part of the glory of our common country. No spirit more loyal to its convictions ever animated a mortal frame than that which dominated his all too brief existence. When his blood-red sword was sheathed at last he took on the modes of peace as earnestly and consistently as he had carried on the direful methods of war. From the day that his battle flag was furled to the day of his death he labored for more than a political rehabilitation of the nation. He wished a union of heart to heart between the South and the North. This was the burden of his eloquent and pathetic addresses to the veterans of his command at their annual reunions; and when the hand of the great destroyer was laid upon him, in his last will he bequeathed his sword to his son with the expressed wish that, should occasion offer, he, as his father would have done, should use it under the Stars and Stripes with the same devotion and ardor that it had been wielded for the Southern Confederacy." The book has numerous illustrations, mostly portraits of Forrest and of many of his officers associated with him and his military operations, among them Colonel D. C. Kelley, who commanded a brigade of Forrest's cavalry. Colonel Kelley writes:

"He had absolute confidence in the piety of his mother and his wife, and was himself a thorough believer in Christianity, and was as fully persuaded of the efficacy of prayer in times of danger and in battle as Napoleon was a believer in fate. Throughout the war he always gave me the fullest opportunities for preaching in camp, courteously entertaining at his mess table all preachers whom I might choose to invite. He was always present at such services when it was practicable. While we were messmates there was always family prayer in his tent at night, conducted alternately by the chaplain and myself. At Tupelo, Miss., where I once requested Bishop Payne to preach for our command, General Forrest entertained him at his headquarters. After the services in the morning most of the general officers called on the bishop, and one of these so far forgot himself as to fall into his habitual swearing. Forrest became so indignant that he could scarce contain himself at this outrageous conduct of his subordinate. He took me to one side and in an earnest though low tone, said, 'If you think it ought to be done, I'll kick that hog out of the tent.' On one of our expeditions a chaplain of the Union army was captured. When he learned that he was to be taken to Forrest's headquarters every feature showed the deepest anxiety and depression. As he approached, General Forrest bade him be seated while he was attending to some other matters. A little later supper was announced, and the Federal chaplain was invited to share our meal with us. When all were seated Forrest turned to him reverentially and said, 'Parson, will you please ask the blessing?' The minister could not conceal his surprise, which was evident from the manner in which he looked at Forrest before he could feel assured that the general was in earnest. He gave expression to the gratitude he felt at being thus considerately treated. He had evidently expected to be killed by the fierce fighter. The next morning Forrest gave him an escort through our lines, telling him that he had no war to make on noncombatants, remarking humorously, as he bade him good-by, 'Parson, I would keep you here to preach for me if you were not needed so much more by the sinners on the other side.'" One of Forrest's colonels writes that "as a guardian of female virtue and the sanctity of dependent homes and unprotected families he stood in striking contrast with others of the service." General Joseph E. Johnston is quoted as saying that if Forrest had had systematic military training he would have been the "great central figure of the war."

MISCELLANEOUS.

Enemies and Evidences of Christianity. Thoughts on Questions of the Hour. By JOHN DUNCAN QUACKENBOS, Columbia University, author of *A History of Oriental and Classical Literature.* 12mo, pp. 355. Price, cloth, $1.50.

No tendency has been more apparent in recent years than the disposition of the disciples of ethnic religions to exalt their faiths to an equality with Christianity. The World's Parliament of Religions at Chicago, in

1893, gave an impulse to this movement whose influence is yet felt. "Native advocates of foreign faiths," says Professor Quackenbos, "while craftily concealing the organic defects of their own beliefs, palm off on a credulous American public the monstrous falsehood that all religions teach in common these two great truths, the fatherhood of God and the brotherhood of man. Learned Brahmans and Buddhists are paraded on our platforms, where they bewitch the unwary with *réchauffés* of the arguments of English infidels in favor of their false gods, declaring that Christ and Buddha are one and that there is no hope beyond the final reincarnation. Their bibles and catechisms, agleam with Christian beauty, are circulated in attractive print and binding, and the heathen systems of the East are masquerading in the costumes of Western heterodoxies with new and high-sounding titles." It is to show that the difference between the Christian and the heathen religions of the world is one of kind rather than degree, and to put the crown upon the brow of Christianity, that the addresses of this book were delivered. Its comparison with the ancient cults of India and China, and with the religion of the Koran, shows the respects in which the Christian system is superior to all of these. Following this, the contrast is made between Christianity and such recent growths as Theosophy, Spiritism, Christian Science, Socialism, Communism, and Economic Democracy, Altruism, and Agnosticism, and altogether to the advantage of the former. With an apparently thorough understanding of the features of these great movements in philosophy and religion, with the citation of many facts, and with a finish and force of language that indicate a master thinker, the author has prosecuted his inquiry. The evidences of Christianity, he concludes, "other than attested miracles," are to be found "in the fulfillment of predictive prophecies," "in the spiritual victories of Christianity," "in the debt of the world to the Christian religion," and "in subjective personal conviction." A visit to a company of students in Maine who were groping for the truth in the mazes of Hinduism and Theosophy was the inspiration of these lectures. The author's heart, like that of the psalmist, grew hot within him, and he spake with his tongue. And he is deserving of a larger audience than that which first heard him in New Hampshire. Wherever men grope in the dark after light he should be heard. For one cannot read his commanding words without feeling that he is portraying the master religion of the world, which has come in benediction to bless all the children of men.

Dionysos and Immortality. By BENJAMIN IDE WHEELER. 12mo, pp. 67. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

George Goldthwaite Ingersoll, a graduate of Harvard University, directed that his daughter, Miss Caroline Haskell Ingersoll, give to Harvard the sum of five thousand dollars as a fund to sustain a lectureship, providing one lecture a year, to be known as "The Ingersoll Lecture on the Immortality of Man." In 1897 the lecture was by Dr. George A.

Gordon, "Immortality and the New Theodicy;" in 1898 by Professor William James, "Human Immortality. Two Supposed Objections to the Doctrine." Benjamin Ide Wheeler, the new President of the University of California, was Ingersoll lecturer for 1899, and his lecture, which discusses how the Greek faith in immortality was affected by the rise of individualism, is before us in this thin book. To know what the old Greeks really did believe one must do more than study their mythologies, which are often but light-winged fancies of the poets. "Sometimes they are mirror flashes from the ritual thrown upon the valley mist; sometimes they are dim ghosts of a storied past; sometimes they are shadowy images of nature and her signs; but seldom are they trusty guides into the land of reality. Other guides must we follow if we would come to a knowledge of the plain faith by which men stayed their lives, measured their duty, estimated the meaning of life's beginning and end." The Greek faith in immortality was marvelously quickened during one most significant epoch in the national life, and Professor Wheeler speaks of it as a period when Greece "had not yet fallen ill of philosophy." To the Greek man was body and soul. When the man dies the soul issues forth from the body to seek other residence. With Dionysos there came into Greek religion and thought a new element. He taught his followers that the inner life of man, the soul, is of *like substance with* the gods, and that it may commune with the divine; that the soul holds direct account with the heart of the world, a world to whose peerage it belongs and with whose plan and reason it has rights and a hearing. Thus the Greek stretched his hands toward the living God, if haply he might feel after and find him. Dr. Wheeler says in closing: "If in the throb of Dionysos's passion men seemed to gain an insight into the spiritual harmonies of nature and intimations of their own potential kinship with the divine which cold reason and dull sense had not availed to give, it was still dim, groping vision. But yet the face was set thither where, in a later day—a day for which Greece and Dionysos prepared—men learned through the Convincing Love to know and live the eternity within them." Paul Shorey, writing of Plato, says of him, "He transmits to us the final outcome of Greek culture in no quintessential distillation of abstract formulas, but in vivid dramatic pictures that make us actual participants in the spiritual intoxication, the Bacchic revelry of philosophy, as Alcibiades calls it, that accompanied the most intense, disinterested, and fruitful outburst of intellectual activity in the annals of mankind." But that statement is surely an undiscriminating, if not unintelligent, exaggeration.

The Shepherd Psalm for Children. By JOSEPHINE L. BALDWIN. 12mo, pp. 64. New York and Chicago: Fleming H. Revell Company. Price, cloth, 35 cents.

In Miss Baldwin's excellent little book the Twenty-third Psalm is used as a basis for many religious lessons conveyed in a way suited to interest children, the nature of the lessons being indicated by the titles of

the twelve short chapters: "The Shepherd Psalm," "God's Loving Care," "A Sky Full of Goodness," "Perfect Peace," "Strength for the Weak," "Guidance in Right Paths," "Courage in Dark Places," "A Voice in the Heart," "A Feast in Safety," "Honor," "Blessings," "A Home in Heaven." A copyrighted leaflet is added at the end containing helpful suggestions to teachers who wish to use this book as a basis for the oral instruction of children in the home or the school. Of this useful leaflet Miss Baldwin says: "The plan of preparing an explanation of *The Shepherd Psalm for Children* originated in a desire to put it in such shape that teachers of primary and intermediate classes, and those of Junior Epworth Leagues and Junior Christian Endeavorers, would find it suggestive when teaching the Twenty-third Psalm as a lesson supplemental to the regular international lesson, or to the topic of the day. Later it seemed wise to so change the character of the presentation that the book could be used as a gift book to be put directly into the hands of the child. This made necessary the introduction of various Bible and other stories in order to maintain the interest of a child reading alone, which it would not be essential or wise to introduce when teaching the psalm orally." By the method which is outlined in the leaflet it is intended to teach the psalm in twelve little lessons covering the space of about five minutes each. A small illustrative picture, easy to copy on the blackboard in teaching, is at the head of each chapter of the book.

Character and Conduct. Talks to Young People. By GEORGE M. STEELE, D.D., author of *Outlines of Bible Study*, etc. 12mo, pp. 256. Cincinnati: Curts & Jennings. New York: Eaton & Mains. Price, cloth, $1.

These addresses have but one supreme object in view, and that the helping of the young to lives of integrity, usefulness, and Christian faith. In their devotion to this end they include the discussion of such themes as "Character," "Making the Best of Both Worlds," "Honor," "Reason in Religion," "Individuality," "A Vocation in Life," "Time in Its Ethical Relations," and "Eternal Life." At the same time, in their presentation of the practical duties of life whose fulfillment makes for noble character, they are comprehensive as to their range of treatment. So that others of the thirty-two chapters of the book have such titles as "The Temptation of Eve," "The Mother of Jesus," "Personal Independence," "Political Society and Its Government as Ordained of God," "The Bible and the Revelations of Modern Astronomy," and "Egoism and Altruism." Throughout these many addresses, in a word, Dr. Steele is at his best, illustrating that sensible interpretation of the truth, that manly vigor, and that breadth of discussion which made him conspicuous in his many years of service as an instructor. The reading of these addresses will strike the chord of memory in the hearts of many of his old students who studied under Dr. Steele, while it is to be hoped that other youths of the present time who may chance upon the book will find in it words of wholesome counsel.

The Physical Nature of the Child, and How to Study it. By STUART H. ROWE, Ph.D., Supervising Principal of the Lovell District, New Haven. Conn., etc., 12mo, pp. 207. New York: The Macmillan Co. Price, cloth, $1.

This book deals with matters as practical as they are important. Its implied teaching seems to be that for the proper training of childhood great responsibility is put upon the teacher in the secular school, as well as upon the parent. And this position is, we judge, well taken. In the coming years the task must rest heavily upon both instructor and parent for the nurture of a noble manhood and womanhood. As for this volume in detail it is full of wholesome rules for the care of the child's physical nature, under such topics as "Sight," "Hearing," "Motor Ability," "Nervousness," "Fatigue," "Habits of Posture," "School Conditions Affecting the Child's Physical Nature," and, lastly, "Home Conditions Affecting the Child's Physical Nature." The purpose of the book is to be thoroughly commended, and, none the less, the sensible method in which the author prosecutes his line of suggestion. Under its leading, and that of kindred volumes, shall come about the ideal physical manhood of the new century.

The Christian Life. A Study by BORDEN P. BOWNE. 16mo, narrow, pp. 152. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, 50 cents.

The character and spirit of this booklet cannot be better indicated and conveyed than in Professor Bowne's own words in his preface and opening pages: "This study aims to be a help to sincerity and naturalness in religion by clearing up some of the confusions of popular religious thought and speech. We all feel that in religion, of all matters, we should be supremely real and sincere; and yet, owing to an ambiguous and misleading terminology, and the illusions thence resulting, an uncomfortable air of artificiality and unreality often seems to pervade the subject. This is not commonly due to insincerity, but rather to the ambiguity and uncertainty of the conventional thought and language in this field. This condition of things, however, is an evil, and is one of the sources of religious weakness to-day. We grope in the dark of unwarranted expectations and misdirected effort. And the only way out seems to be to clear up our thought and speech, so that we may know what we wish and what we mean, thus enabling the religious life to grow unhindered and undistorted by illusion and misdirection." The author further says: "My professional life has largely been spent in contact with thoughtful young men and women; and I have frequently observed an uneasy feeling on their part that the traditional phrases of religious speech do not set forth with unstrained naturalness and transparent sincerity the facts of their religious life. Often they have formed a conception of what the religious life should be by reflection on the customary and inherited phrases; and thus they have been led to entertain unwarranted expectations. Then the failure to realize them has led to an uncomfortable sense of artificiality in all religious experience." The book, as will be seen, is intensely practical in its purpose.

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Whom angels dimly see,
Will the Unsearchable be found,
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To give myself away,
I feel rebellion still alive,
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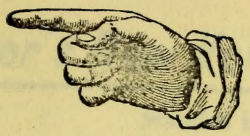

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